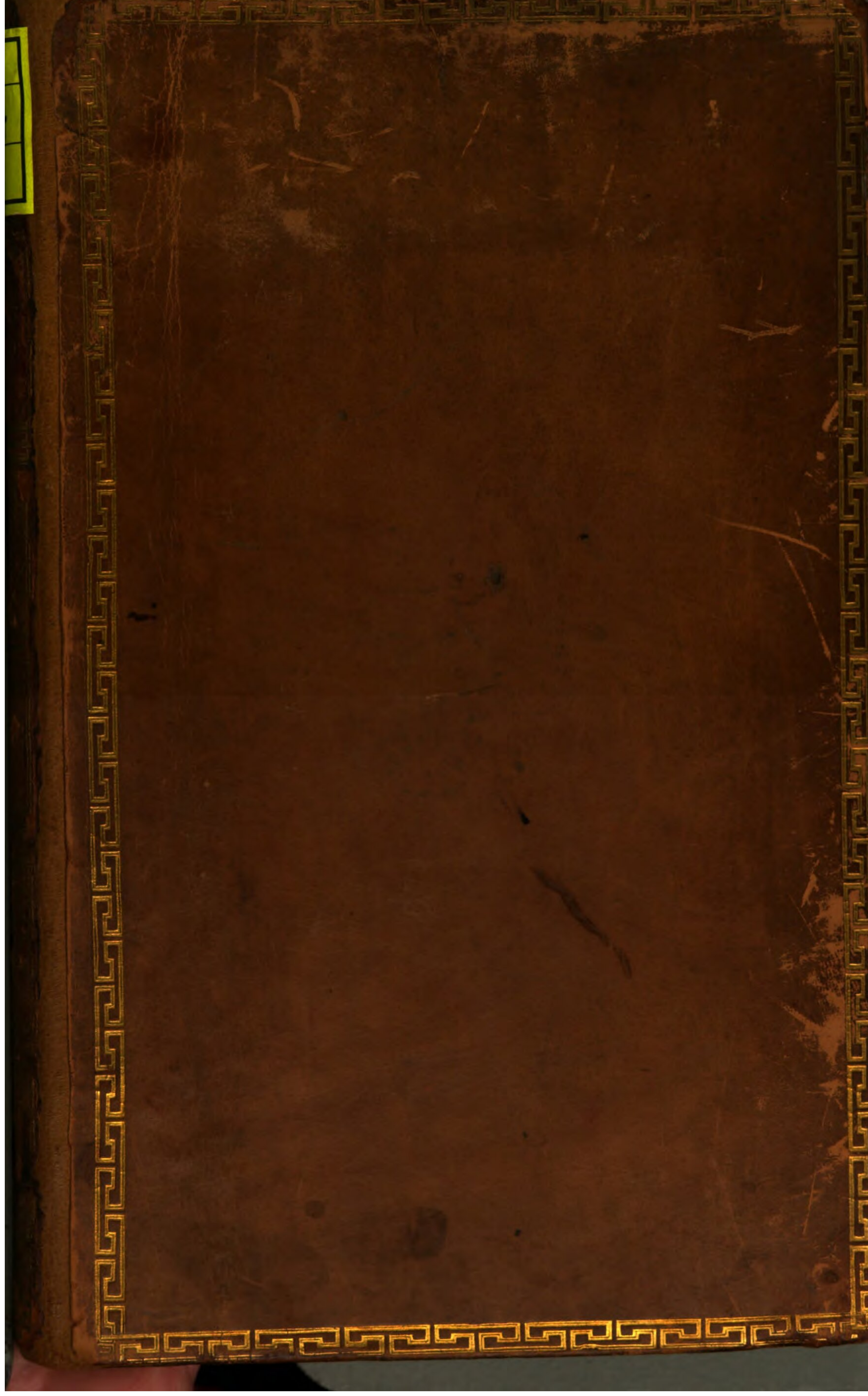
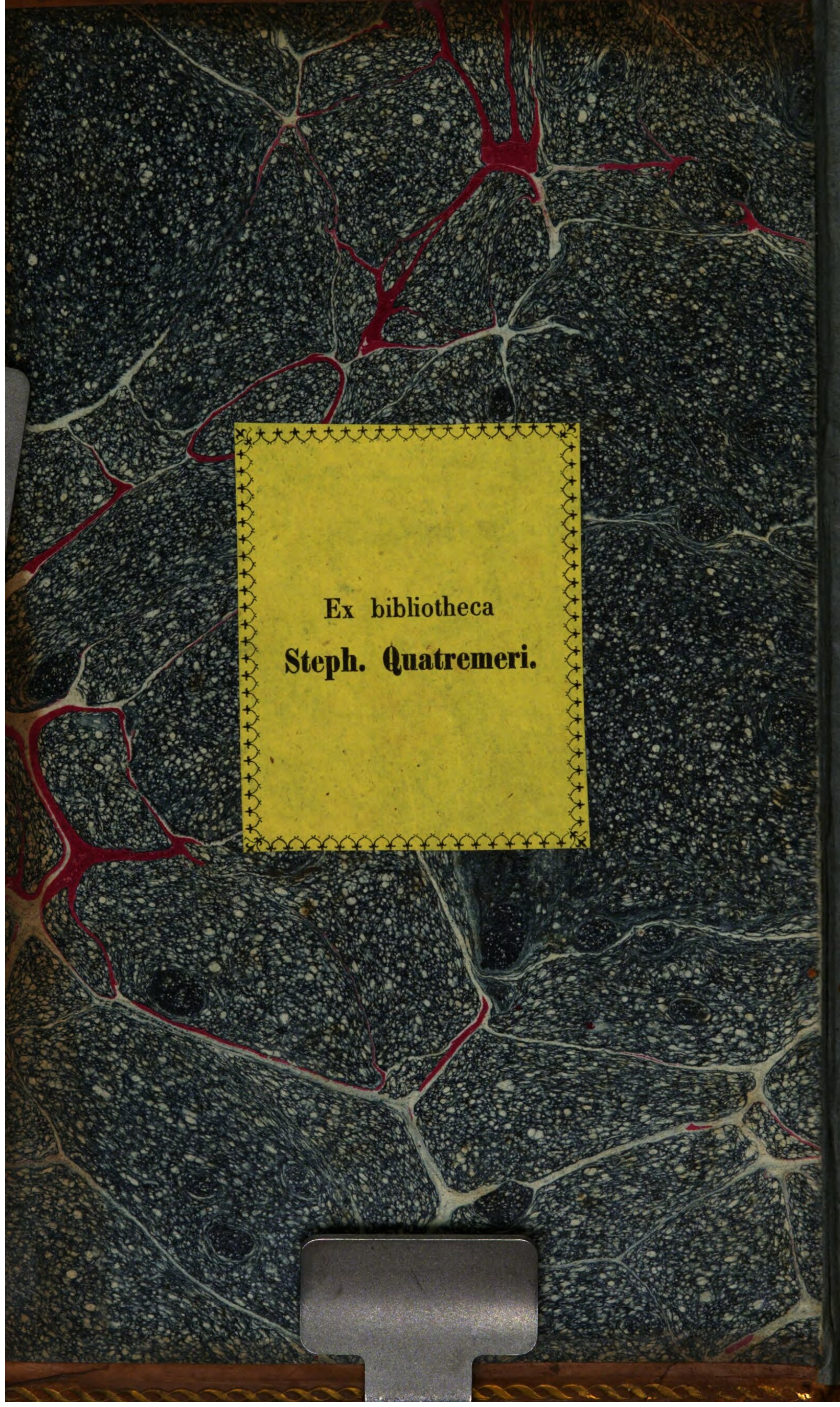
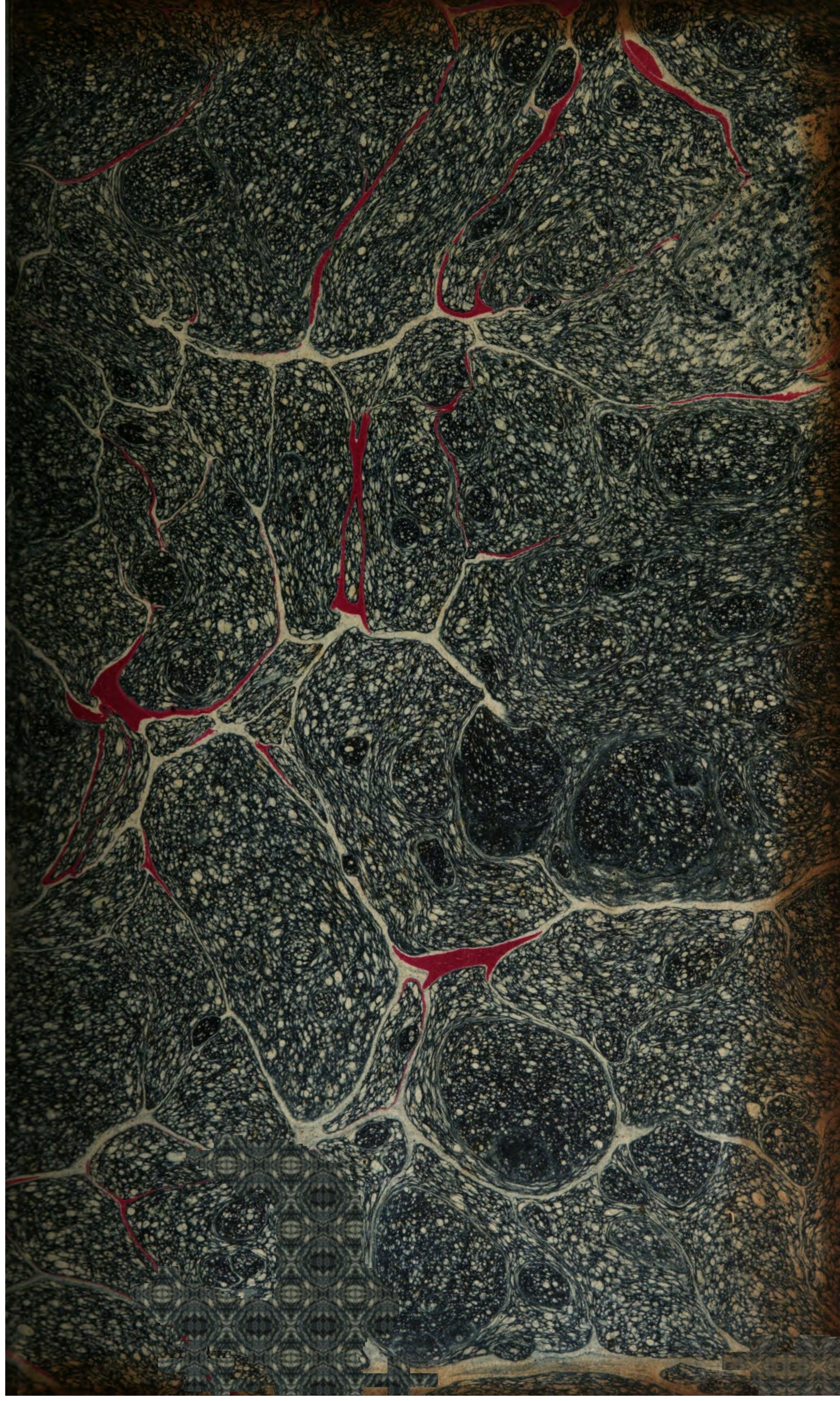






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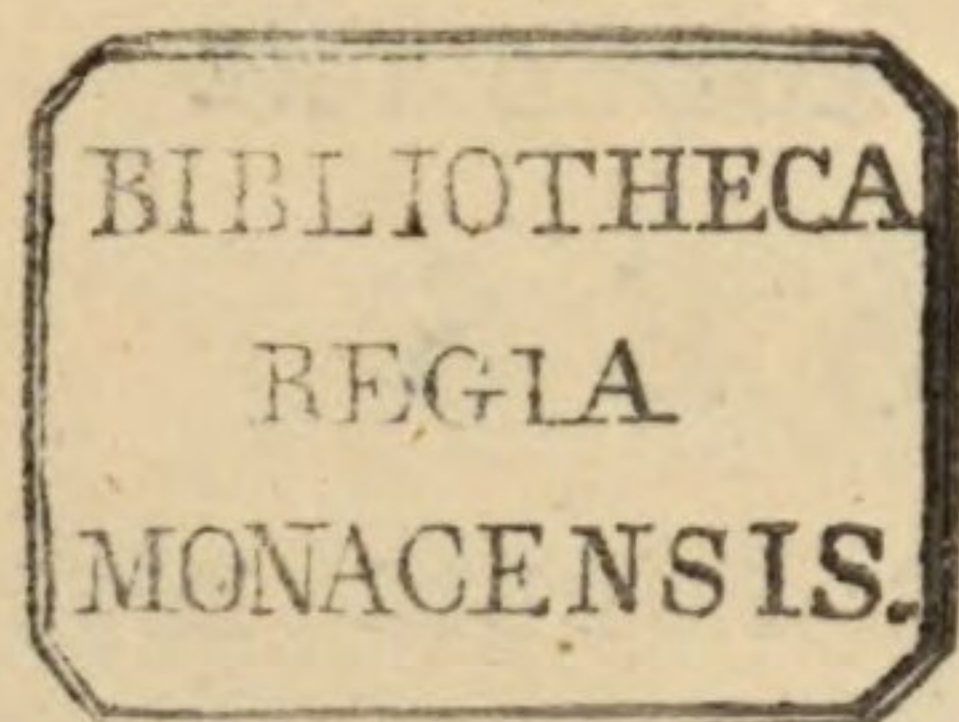
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E S S A Y S
BY
THE STUDENTS
OF THE
COLLEGE OF FORT WILLIAM
IN BENGAL.

TO WHICH ARE ADDED THE
THESES
PRONOUNCED AT THE PUBLIC DISPUTA-
TIONS IN THE ORIENTAL LANGUAGES
ON THE 6th FEBRUARY, 1802.



CALCUTTA:
PRINTED AT THE HONORABLE COMPANY'S PRESS.
1802.





TH E E S S A Y S and T H E S E S here published, were composed by the Students, under the following Statutes enacted by His Excellency the Most Noble the Governor General, Patron and Visitor of the College of Fort William.

S T A T U T E VI.
O F P U B L I C D I S P U T A T I O N S I N T H E O R I E N -
T A L L A N G U A G E S .

“ W H E R E A S it is necessary, that the Stu-
“ dents destined to exercise high and im-
“ portant functions in India, should be
“ able to speak the Oriental Languages
“ with fluency and propriety ; It is there-
“ fore declared, that, Public Disputations
“ and Declamations shall be holden in the
“ Oriental Languages, at stated times, to

“ be prescribed by the Council of the
“ College.”

STATUTE VII.

OF EXERCISES IN ENGLISH COMPO-
SITION.

“ EVERY Student shall compose one
“ Essay or Declamation in the English
“ Language, during the course of each
“ Term.

“ THE subject of these Essays or De-
“ clamations shall be proposed by the
“ Council of the College.”

IN pursuance of the first of the above
Statutes, on Saturday, the 6th of February,
1802, being the Anniversary of the com-
mencement of the First Term of the Col-
lege of Fort William, and the day appoint-
ed for the Public Disputations in the Ori-

ental Languages, as well as for the distribution of the Prizes and Honorary Rewards adjudged at the late Public Examinations, the following Disputations were held at the College Hall, in the presence of the Honorable the Acting Visitor, the Members of the Supreme Council, the Governors of the College, the Provost, Vice Provost, Professors and Officers of the College, and the Students assembled.

DISPUTATION

IN THE PERSIAN LANGUAGE.

POSITION. "An Academical Institution in India, is advantageous to the Natives, and to the British Nation."

DEFENDED by Mr. J. H. LOVETT.

Chief Opponent, Mr. C. Lloyd.

Second Opponent, Mr. G. D. Guthrie.

MODERATOR, Lieut. JOHN BAILLIE,
Professor.

DISPUTATION
IN THE BENGALEE LANGUAGE.

POSITION. "The Asiaticks are capable of as high a degree of civilization, as the Europeans."

DEFENDED by Mr. W. B. MARTIN,

Chief Opponent, Mr. W. B. Bayley.

Second Opponent, Mr. H. Hodgson.

MODERATOR, W. C. BLAQUIERE, Esq.

DISPUTATION
IN THE HINDOOSTANEE LANGUAGE.

POSITION. "The Hindoostanee Language is the most generally useful in India."

DEFENDED by Mr. W. B. BAYLEY.

Chief Opponent, Mr. J. H. Lovett.

Second Opponent, Mr. C. Lloyd.

MODERATOR, JOHN GILCHRIST, Esq.
Professor.

WHEN the Disputations were ended, the following Prizes and Honorary Rewards, adjudged at the Second Examination of 1801, were distributed by the Provost, in the presence of the Honorable the Acting Visitor.

PERSIAN LANGUAGE.

Mr. J. H. LOVETT,	Medal, and	<i>Rupees.</i> 1500
Mr. R. Jenkins,	Medal, and	1000
Mr. C. Lloyd,	- - - -	500

HINDOOSTANEE LANGUAGE.

Mr. W. B. BAYLEY,	Medal, and	1500
Mr. J. H. Lovett,	Medal, and	1000
Mr. C. Lloyd,		500

ARABIC LANGUAGE.

Mr. J. H. LOVETT,	Medal, and	1500
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BENGALEE LANGUAGE.

Mr. W. B. BAYLEY,	Medal, and	1500
Mr. W. B. Martin,	Medal, and	1000

PERSIAN WRITING.

Mr. H. DUMBLETON,	Medal, and 1000
-------------------	-----------------

Rupees.

NAGREE WRITING.

Mr. W. MORTON,	Medal, and 1000
----------------	-----------------

BENGALEE WRITING.

Mr. H. HODGSON,	Medal, and 1000
-----------------	-----------------

ENGLISH ESSAYS.

SECOND TERM OF 1801.

Mr. W. B. MARTIN,	Medal, and 1000
-------------------	-----------------

THIRD TERM OF 1801.

Mr. T. HAMILTON,	Medal, and 1000
------------------	-----------------

FOURTH TERM OF 1801.

Mr. E. WOOD,	Medal, and 1000
--------------	-----------------

AFTER the distribution of the Prizes and Honorary Rewards, the Honorable the Acting Visitor* addressed the Students to the following effect:

GENTLEMEN,

THE public service having demanded the presence of the Most Noble the Patron and Founder of the College of Fort William, in a distant quarter of the British Empire in India, he has been pleased to render it my duty to witness this first distribution of the Prizes and Honorary Rewards, which have been adjudged under the Statutes of the Institution.

THE satisfaction which I have derived from the discharge of this honorable duty, has been greatly heightened by the additional proof of the beneficial effects resulting from this Institution, afforded by the public exercises of this day.

* GEORGE HILARO BARLOW, Esq.

THOSE

THOSE who are yet but imperfectly acquainted with the nature and objects of this Institution, will learn with equal surprise and satisfaction, that Students recently arrived in India, have this day ably maintained a public disputation in the Oriental languages.

THE establishment of the College of Fort William has already excited a general attention to Oriental languages, literature, and knowledge, which promises to be productive of the most salutary effects in the administration of every branch of the affairs of the Honorable Company in India.

THE numerous and important benefits to be derived from this Institution, cannot however be justly estimated from the experience of the short period of one year which has elapsed since it commenced its operation. But if succeeding years shall exhibit advantages proportionate to those which have been already manifested, this Institution will realize the most sanguine expectations which have been entertained of its success.

I am happy to avail myself of this occasion to express my satisfaction at the uniform zeal and attention which have been manifested by all the Officers and Professors of the College in the discharge of their public duties. I also experience great pleasure in expressing my thanks to those Gentlemen who have conducted the public Examinations, and who, by affording the aid of their talents and knowledge, have rendered an essential service to the Institution.

Of the Students now entering on their course of public service, as well as of those who continue attached to the College, I am happy to observe, that there are many who have not only distinguished themselves by their proficiency in the Oriental languages and literature, but whose uniform observance of the Statutes and Rules of the Institution, and whose general correctness of conduct, have afforded an honorable and useful example to their Fellow-Students. I am persuaded that those deserving characters will reflect further credit on the Institution;

stitution; and that they will continue to exert their endeavours for the attainment of a higher degree of perfection in the different branches of knowledge of which they have so happily laid the foundations.

I entertain a confident hope that all the Students, who remain attached to the College, will emulate the laudable example furnished by the meritorious characters whom I have described. The Institution now affords to those Students the means of qualifying themselves for the important offices which they are destined to exercise under the British Government in India. By diligently availing themselves of those means, they will proportionally advance their personal interests and reputation; and they will also enjoy the grateful and animating prospect of becoming eminently useful to their country; by rendering it essential assistance in realizing the important advantages to be derived from the extensive and valuable dominions which it has acquired in India; and by aiding it in fulfilling

filling the high moral obligations attendant on the possession of its Indian Empire, on the discharge of which the prosperity and permanency of that Empire equally depend.

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ORDERED, that the three first Essays of
each Term be printed in one volume;
and that the Theses pronounced at the
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ΣΟΝ ΔΗ ΤΟΙ ΠΛΕΟΣ ΕΣΤΙ ΟΣΟΝ Τ' ΕΠΙΜΙΔΝΗΤΑΙ ἩΩΣ.

HOMER.

IN the extended chain of events which have marked the progress of Empires, we may reckon the encouragement of arts, and advancement of literature, as the first and most important links. The superiority of one nation over another, has ever been better estimated by the degree in which these have been conspicuous, than by its most brilliant conquests, or extent of territory. How would the glory of kingdoms fade, and their reputation wither, were they to preserve the renown of their military achievements,

ments, and be deprived of those Authors, whose fame adorns the pages of their country's history, and whose admired characters distant nations continue to applaud! Were the names of HOMER and DEMOSTHENES blotted out from the nativities of Greece; VIRGIL, OVID, CICERO and LIVY from those of Rome; TASSO and ARIOSTO from Italy; CORNEILLE, RACINE, MOLIÈRE, and BOILEAU from France; and England dismantled of her SHAKESPEARE, MILTON, DRYDEN, and her POPE; what a mournful chasm would be left in the intellectual world! How would our present veneration for the countries which produced these immortal names vanish in a moment!

It, then, the diffusion of knowledge be instrumental to the happiness of mankind; if it be allowed, that a liberal scheme of preparation for active life, be of importance; with what elevated sentiments of gratitude must we regard an Institution, founded on the firmest principles of morality, rising under the

the genial influence of science, and reared by the protecting hand of wisdom and benevolence.

As the mind of man opens an important field for cultivation; as it is the best gift of a wise and benevolent being; it demands our peculiar attention. When viewed in the sentiments, actions, and plans of mature age, it comprehends the most interesting sources of instruction; but, when contemplated in the stage prior to that of manhood, before a compleat developement of its faculties takes place, while it is yet in a state of tuition for acting on the great theatre of the world, it offers abundant matter for stimulating the finest energies of the human heart: for it is during this period, that principles are imbibed, and habits contracted, which are of extensive influence in the conduct of life; which either tend to dignified and virtuous actions, to a mean and trifling insignificancy, or to the debasing pursuits of vice and dishonor.

THE

THE necessity, then, of an enlightened and unremitting attention to those subjects of study, which are calculated to impress a virtuous and manly bias on our thoughts, to mould our character to a consistence with the principles of honor and liberality, and to render us valuable and ornamental members of society, appears sufficiently evinced. But the importance of our character in India is such, our intercourse with society, and our influence on its general spirit and habits are so extensive, as to display the necessity of a more enlarged knowledge, and plainly demonstrate the propriety of adopting every method of instruction, which tends to open the mind, and to sow in it the seeds of manly thought and dignified conduct.

As the inconsiderable progress which has hitherto been made in the intricate and thorny paths of Oriental literature may, principally, be attributed to an imperfect knowledge of its languages, the difficulty and diversity of which have formed such powerful obstacles to the progress
and

and improvement of useful knowledge; and whose stern and lowering aspects, like the dragon over the garden of the Hesperides, have checked and petrified the ardour of pursuit; the treasures we may now expect to see unlocked, and the extensive mines which will now be opened to our view, must transport with hope, and inflame with emulation. When aided by these important instruments, we shall be enabled to smooth the paths, and sound the depths of science, "to trace the annals, and even the traditions of those nations of Asia, who from time to time have peopled and desolated it, and bring to light their various forms of government, with their Institutions, civil and religious;" talents, which have hitherto lain smothered under the despondency of neglect, now roused into exertion, shall be encouraged to produce to the world its prominent events, and distinguished characters, with superior splendor. "How abundant are the materials! How important the revolutions! How diversified the characters! How many sovereigns, eminent for great virtues, vices, and achievements!"

ments! Many of her statesmen and poets may vie with the outspread names, which adorn the annals, and consecrate the muses of Greece and Italy."

BUT these studies, though valuable in themselves at all times, derive additional importance when considered in a political point of view. "Justice is the pillar which supports the fabric of human society." Its strict and impartial administration has, almost in every age and country, been esteemed the firmest bond, for conciliating the affections, and securing the obedience of its subjects. If, therefore, any specks may have arisen, to dim the lustre and stain the purity of a system, so essential to the happiness of millions, and in which their interests are so deeply involved; whatever tends to dissipate and erase them, excites our gratitude, and engrosses our attention. The clouds which have obscured its path will now retire and disperse; while the success which must inevitably crown the steps of industry, will enable us to introduce the solid advantages

advantages of European literature ; will promote the circulation of wealth, by giving vigour and dispatch to business ; and will be the means of accelerating the progress of civil society, by enlarging the channels of intercourse. Our credit too, as a nation, is interested in marking the progress of our conquests, not by the vain effusion of innocent blood, or the destruction of millions of the human race ; but by a generous and liberal communication of the arts and sciences : while policy requires, that the people, whom our arms have rescued from the galling bonds of Asiatic slavery, should, while they acknowledge the necessity, experience the benefits of their submission.

If, then, it be of acknowledged moment to acquire the principles of general knowledge, and to render ourselves acquainted with the languages of those countries, which we may hereafter govern, it is of proportional importance to consult the experience of history ;
as

as a field, exhibiting the varied operations of the human understanding, and a theatre, representing the various changes and passions of the human heart. Unfurnished with any ideas on general policy, and unaccustomed to contemplate the objects, which wise and salutary laws ever have in view, we should be totally unable to form any just estimate of the systems of ancient legislators, or of their influence on the general happiness of the people. History, by pointing out the objects of true worth and value, teaches us to despise the brilliancy of those martial exploits, which, though they may have procured the temporary applause and admiration of mankind, have ever been condemned by the calm and dispassionate suffrage of posterity. It will encourage us, by the numerous examples which it displays, of a noble disregard to private interest, when opposed to the great claims of society, to love, and imitate those qualities which we admire and extol in others; and will prompt us to resist the progress of that degenerate spirit, which sacrifices,

without

without a blush, the considerations of duty and interest to the base indulgence of sloth and appetite.

BUT there is no feature in the Institution that shines with brighter, or more distinguished lustre, or that more demands our gratitude and esteem, than the asylum it affords against that ridicule and contempt, which moral excellence too often meets with in society. However great our qualifications, or brilliant our endowments, unless supported on the firm basis of religion, and morality, they can sparkle only with a tinsel brilliancy. If in delineating the character of one, who claimed the admiration of mankind; after having ascribed to him eloquence, valour, and every accomplishment that is most shining and captivating; it were to be said, that he indulged in every vicious inclination; was unaccompanied by truth, and uninfluenced by virtue; by that one stroke alone the whole character would be sunk and degraded.

“ 'Tis

" 'Tis the last key-stone
 " That makes the arch; the rest that there were put
 " Are nothing, till that comes to bind and shut:
 " Then stands it a triumphal mark! Then men
 " Observe the strength, the height, the why, and when
 " It was erected."

It has been observed by Lord BOLINGBROKE, that there is not a deeper nor a finer observation in all Lord BACON's works than the following: " We must chuse betimes such virtuous objects, as are proportioned to the means we have of pursuing them, and as belong particularly to the stations we are in, and the duties of those stations. We must determine, and fix our mind in such manner upon them, that the pursuit of them may become the object, and the attainment of them the end, of our whole lives. Thus we shall imitate the great operations of nature, and not the slow and imperfect operations of art. We must not proceed in forming the moral character, as a statuary proceeds in forming a statue, who works

sometimes

sometimes on the face, sometimes on one part, and sometimes on another; but we must proceed, and it is in our power to proceed, as nature does, in forming a flower or any other of her productions; "*rudimenta partium omnium simul parit, et producit;*" she throws out altogether and at once, the whole system of every being, and the rudiments of all the parts."

SINCE, then, it becomes necessary to chuse betimes such virtuous objects as belong particularly to the stations we are in, and the duties of those stations, and to cultivate those dispositions and affections, on which depend our future felicity and honor; the advantages of an Institution must appear in the most favorable and pleasing point of view, which, calling all our powers into action, and rousing our faculties to the liberal pursuits of useful knowledge, prepares the most effectual antidote against all the poisonous ingredients of which the cup of pleasure is composed. The more our faculties are exercised the stronger reinforcements

ments they will bring us to resist the blandishments of seduction; the more we shall be enabled to avoid those paths, in which "so many amiable dispositions have been corrupted and destroyed; so many rising capacities and powers wholly suppressed; so many flattering hopes of parents and friends totally extinguished." They will enable the virtuous mind to observe others mingling in the scenes of riot and debauchery without being subdued: it will feel, and see, that such scenes not only enervate youth, and render him callous to the charms of virtue, and the principles of honesty; but that they destroy every manly resolution, obscure the lustre of every accomplishment, inspire timidity in the hour of danger, and defeat every great and glorious enterprize.

A TRIBUTE, then, of our highest gratitude is due to the illustrious Founder of an Institution, which tends to light up this generous flame within our hearts, and thereby inures us to a constant application to our studies.

" O Juvenes!

“ O Juvenes ! circumspicit, et stimulat vos,
“ Materiamque sibi Ducis indulgentia quærit.”

JUVENAL.

“ INSTRUCTED, animated, and encouraged by him, genius will be called forth into exertion, and modest merit be excited to distinguish itself:” while virtue, spurning the pernicious follies of a tasteless age, and entering with becoming dignity on the stage of life, shall add new lustre to science, and brighter rays to the sun of glory, already rising over BRITISH INDIA.

ON THE ADVANTAGES TO BE DERIVED
FROM AN ACADEMICAL INSTITUTION
IN INDIA; CONSIDERED IN A MORAL,
LITERARY, AND POLITICAL POINT OF
VIEW.

BY

MR. W. P. ELLIOTT.

IN THE ADVANTAGE TO BE DERIVED

FROM AN ACQUAINTANCE WITH THE

IN INDIA, CONSIDERED IN A MORAL

LITERARY AND POLITICAL POINT OF

VIEW, AND THE ADVANTAGES TO BE

DERIVED FROM AN ACQUAINTANCE

WITH THE

MR. W. S. ELLIOTT.

OF THE

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OF THE

OF THE

“ ————— IN HIS EAST APPEARED
“ THE GLORIOUS SUN —————.”

FOR the high estimation of the British name in India, and for the reverence paid to the national character, we are principally indebted to the liberal spirit of our laws, and to the just and honorable principles of our policy. The Indian subjects of the Crown cannot but be deeply sensible of the security in person and property which they now enjoy, and grateful for the blessings of the present Government. The neighbouring nations, observing with admiration our honor and courage, fidelity to our friends, and

and just vengeance against unjust and implacable enemies, chuse rather the benefit of an alliance than the danger of so unequal a contest. But the superiority of an highly civilized nation, in morality and science, in erudition, in philosophy and the arts, over nations immersed in ignorance of many subjects of the utmost interest to the happiness and well being of society, should afford us an additional claim to their admiration and esteem: to an esteem, not confined to the general character of the nation; but, extending to every individual.

It is to be lamented, that our hitherto very confined intercourse with the natives, especially with the more learned, has checked that general diffusion of science and civilization so much in our power to promote, and so worthy a great and enlightened nation with its utmost efforts to encourage. Does Christianity teach no virtues? An elevated morality no rules of life and conduct? In vain may we expect from uninstructed nations candor and honorable

norable dealing, unless we shew them the general principles which actuate our own conduct. Have we no bright rays of knowledge, to penetrate the mists of ignorance which at this moment obscure the greater part of the East? No arts and sciences with which they are yet unacquainted, to instruct and civilize so large a portion of mankind? By dispelling these shades, the great men of ancient times became exalted by admiring nations to the rank of Gods; and in this comparatively enlightened age, superior knowledge will be found to have raised one part of mankind as much above another, as that other is above the brute creation.

IMMENSE territories in India have been now nearly half a century in the possession of the British, yet it is a melancholy reflection, that their improvement has been by no means proportionate to such a lapse of time. But we may confidently hope that the period is now arrived, when every year shall add new happiness to the Indian subject, new glories to
the

the British character. No liberal or feeling heart can have seen without the most sincere delight, the noble efforts lately excited for the diffusion of science and knowledge; and India will long have cause to remember with gratitude, the Conqueror, whose first care is to render the conquered civilized and happy.

BUT if we have much to teach, we have also, much to learn. Asia was, of all parts of the world, the first peopled, the first civilized. While the European World were hordes of barbarians, learning and science flourished in high perfection in the East: in some branches, probably, to a greater degree of excellence than has ever been since attained. Here we may expect traces of primæval customs and manners, and here seek the origin of all ancient Institutions. Strenuous as have been the exertions of a few individuals, it must be perceived how very inadequate they have been to the attainment of so great an object as that of collecting the rich treasures of knowledge scattered over almost every part of Asia.

The

The poets, historians, and statesmen of the East claim our admiration and respect, for the flowery elegance and classic purity of their language; their dignified notions of morality; their deep and extensive knowledge of mankind; and the energy and sublimity of their sentiments. The history, ancient and modern, of so vast a region cannot fail of being peculiarly interesting, though, like all others, frequently involved in darkness and fable. The similarity of their rites and ceremonies, customs and manners, to what we know of those of former times from the sacred writings, is extremely striking; and their superstitions will, in many instances, be discovered flowing from the primæval religion, but through corrupted channels. Their antiquities present an ample field to the curious traveller, wherein he may trace the progress of the arts, and the grandeur and declension of empires; and in astronomy, such striking proofs of their former knowledge are yet extant, as with reason to astonish the most learned of the moderns.

THE principal and necessary qualification for the attainment of Eastern knowledge, and the diffusion of our own, is an early and well grounded acquaintance with the languages of the East, and such an insight into the manners and customs of the people, as will teach us to respect, prejudices which we cannot remove; and entitle us to their confidence by rendering us indulgent to their failings.

BUT we have other and more important duties to perform, which equally demand these qualifications. The British dominions in the East are of a considerably greater extent than the United Kingdoms; their population larger, in more than the same proportion; and they comprise a variety of nations, who differ in their religion, laws, manners and customs. To give life to this uninformed mass, to harmonize these jarring materials, and render them an efficient part of the Empire, requires the utmost energy of every individual composing the government, and a knowledge of the subject suited to that energy. The
 numberless

numberless losses which have befallen the Company in the various departments of revenue and commerce, and the ill-judged measures which, in many instances, have alienated from the Government the confidence and good will of large bodies of men, may generally be traced to a defective knowledge of the languages, or of the genius and prejudices of the nation, in the individuals concerned in the particular transactions.

A SERVANT of the Company in India should consider well the new relations in which he is placed. He can scarcely propose to himself a situation of any consequence, in which the comfort and happiness of a vast number of people, sometimes even their lives, will not be found to depend, in some measure, upon his judgment and conduct. He should further consider, that he is among men who, from education and religious prejudices, have acquired a strong antipathy to European customs and manners, and that among them he is to vindicate the honor of his country,

country, and to support the dignity of the British character. But by what means can this knowledge and these qualifications, which are requisite for the regulation of his public conduct, be attained? The civil servants of the Company arrive in this country at a season, when, newly emancipated from the shackles of scholastic restraint, they first taste the sweets of liberty; or, in the words of an elegant Persian writer

از بادیہ جوانی مست و از شراب کامرانی سرخوش.

In the warmth and fervor of youth, elated with their prospects, possessing liberal allowances, and finding full means of gratification, they are naturally led to give the reins to their desires, and to indulge themselves in amusements and pleasures of every kind. They conceive that the time of their being called into active life is at some distance, and that it is yet too early to think seriously of their duties. But pleasing as is this delusion, it must be remembered that habits acquired in youth seldom lose any of their power in more advanced

vanced life; that their's is the season of improvement, and that the opportunity once lost can never be recalled. The most luxuriant plants will wither without a proper culture; the most flourishing vines require pruning; and those which in rearing demand the most tender and judicious care, produce at last the choicest fruit.

A LITERARY institution must appear the most certain and effectual method for checking the progress of dissipation and thoughtlessness, and directing the ambition of the junior civil servants to its proper object, that of rendering themselves competent to the arduous duties which they may be hereafter called upon to fulfil, and of becoming worthy and efficient members of society. Nor are any restraints requisite, but such as every gentleman may submit to without any derogation from his character; restraints from the power of injuring themselves or others. And when once a suitable object offers itself to their pursuit,
that

that youthful impetuosity which before hurried them with rapidity into the vortex of pleasure, will now encourage them with equal success in the paths of science. Emulation will also be found to produce the most beneficial effects. Not only is it of service in schools and universities; it will be found in every stage and every state of life to have called forth the noblest efforts of the human mind; efforts which without it had never been excited, or but in a very inferior degree.

A PRINCIPAL qualification required of the young men is a knowledge of several languages, with which they have not, till their arrival in the country the least acquaintance, and how necessary a regular system of instruction is to the attainment of this object, those who are best acquainted with the languages will readily acknowledge. A laborious and unremitted application has in some instances supplied the deficiency; but it has been in those instances, such an application, as very few could, and still fewer would afford.

Numberless

Numberless objects of pursuit present themselves to the studious man on his arrival in India: and unless he should be directed in his choice by those who have had better opportunity of judging than himself, he would probably waste his time on objects of comparatively small importance, to the neglect of those which have the principal claim to his attention. With the languages are intimately connected the manners and customs of the various nations of India. Their laws and usages, by which, to the great honor of the British, they still continue to be governed, form another, and very important branch of study: besides these, a knowledge of so many different subjects is requisite to the proper discharge of the duties of a Company's servant, that nothing less than several years of diligent study and attention can qualify a young man for the situations which he may probably be called upon to fill.

If a knowledge of the general principles of
science

science and literature be esteemed indispensable in England, surely it is not less so in India : and it is highly worthy of a liberal and enlightened Government, to encourage the prosecution of those classical studies which have met with an early interruption in England, as well as of those more refined sciences and politer arts, a knowledge of which, though not of urgent import to the transaction of the Company's affairs, yet forms the chief pleasure and delight of the scholar and the gentleman.

IN a moral point of view the advantages of an Academical Institution will be equally conspicuous. Pleasures and amusements, unless restrained within moderate bounds, soon lead to extravagance and licentiousness. Coming into the country at an early age, it can hardly be expected that young men should have any strong or fixed ideas of the truth of their religion ; and whatever they may have, are too often obliterated, by a constant intercourse with men, who are, perhaps, as deficient in moral principle as in
their

their knowledge of the true religion. Nor is this all: a very short course of dissipation places them in the power of men, who want not the inclination to render them instrumental in the perpetration of the most dishonest and unworthy actions, to the disgrace of their country and the dishonour of the religion which they profess. As we believe our religion to be infinitely more pure than that of India, and our morality more refined, it is incumbent on us to shew that our actions are not at variance with our ideas: and to evince the truth of that religion by displaying its efficacy on our conduct. The paths of vice hold out so many, and such powerful allurements, that nothing but a firm and solid foundation of religion, integrity and morality can resist their power. It becomes therefore a primary object of the proposed Institution, to check in the very beginning, the progress of dissipation and vice; to instill the principles of religion and virtue; to enforce the necessity of order and industry; and to warn the inexperienced of the dangers and snares which await them in their passage through life.

I CANNOT omit to observe two circumstances, which will tend very greatly to conciliate to the British Government the good will and esteem of the natives of India, and which may be ranked among the principal advantages of this Institution.

THE first is, the great patronage which is hereby extended to natives of learning and abilities. India has been long descending by slow degrees into the gulph of barbarism and ignorance, and learning and the arts have been gradually falling into disrepute and obscurity. The ample field which this Institution proposes to itself, comprehending the languages, literature, arts, and sciences of all the more polished nations of Asia, will not fail in a few years to assemble the most learned men from all parts, by affording them suitable encouragement. Nor does it end here. The student will come into active life with a taste for Eastern literature, and extend that patronage so happily begun; the shoots of science will again spring up and flourish, and the East will regain its once well merited celebrity.

THE

THE other circumstance I had to mention, is the conviction which will be afforded to the natives of India, of the earnest desire of the Supreme Government, that they may not be ruled by men, ignorant of the genius of the Country and its inhabitants; but by those who, from a regular course of diligence and study, have attained a perfect knowledge of the subject. This will inspire a confidence that the laws will be administered with justice and impartiality; that every respect will be shewn to their usages and customs, and every indulgence to their prejudices; in fine, they will cease to consider themselves as a conquered people, and unite with one soul in a general wish for the permanency and prosperity of the British Empire.

ON THE ADVANTAGES TO BE DERIVED
FROM AN ACADEMICAL INSTITUTION
IN INDIA; CONSIDERED IN A MORAL,
LITERARY, AND POLITICAL POINT OF
VIEW.

BY

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SEDULUS VIRGULTA FOVES, FUTURÆ

—PROVIDUS UMBRÆ.

MUS. ETON.

You cherish the tender plant;

Provident of the future shade.

WISDOM, energy, and valour have conspired to spread over an immense territory in the East the British name and authority. To render that authority equitable, and to secure to Government the attachment of its subjects, it is requisite, that we should possess an intimate knowledge of their various languages and laws, customs and prejudices; of local customs founded on that natural wisdom, which gives to every nation its appropriate and necessary peculiarities; and of prejudices, which

as

as they arise from the frailty and weakness incident to human nature, require to be treated with delicacy and respect.

It must be allowed, that this knowledge, branching out into numberless and intricate varieties, cannot be acquired without much labour and long application.

AN Institution therefore, where experience may direct, and honourable ambition stimulate, the industry of youth, cannot but promise the most substantial benefits, whether considered in a moral, literary, or political point of view.

SEPARATED at a season of dangerous warmth and inexperience from that soil where beloved example and generally diffused piety might recommend and inforce an early strictness of duty, how gratifying to the feelings of youth, and beneficial to its interests, must it be, to find, that the mild aids of moral instruction have accompanied it to a *foreign* land. The generous emulation naturally

rally excited by an Institution, highly liberal in its principles, and essentially beneficial in its tendency, cannot fail to afford the first and most effectual assistance to morality. This it is which warms the passions on the side of all that is excellent, and counterbalances the weight of all that is pernicious; for whilst the mind is engaged in the pursuit of any important and useful object, it is secure from the intrusion of evil thoughts and wicked inclinations; on the contrary, when suffered to remain inactive and unemployed, it is exposed to every assault of vice and folly, and is ready to listen to any proposal, that offers, to relieve it from the burthen of reflection.

To secure the advantages, and to preserve the respect, ability and credit of this Institution, such rules and regulations must necessarily be established, as are calculated to check the unruly sallies of youth, and to promote order and regularity throughout all its departments. To some, indeed, these restrictions

tions may appear harsh and unnecessary restraints on the liberty and pleasure of youth; but by the sensible and well disposed mind, they will be felt as wisely calculated to keep the attention fixed on useful studies, and to induce habits of diligence, frugality and temperance.

THE extension of these principles will conduct with safety the unwary and inexperienced through every difficulty and every temptation; and will exert their greatest power of delight, when the happiness of existence shall consist only in the retrospect of a well acted life: of a life which, if well acted, must have been so from an early familiarity with virtue, and an early confirmation in rectitude.

THE writings and records of the antient inhabitants of Hindoostan, it is probable, encircle most of the branches of human knowledge. The current learning, however, of its present inhabitants is contracted within very narrow bounds, from the operation of many causes; amongst which

which may be enumerated political depression, and individual interest ; a strange perversion of judgment, and a passive submission to doctrines, degrading the faculties and benumbing the soul. It is, therefore, only from a diligent research into books that we can expect to become acquainted with the science and learning of the nations of the East. The beauties of Sanskrit literature have long occupied the attention, and employed the study of ingenuity, and much of truly valuable and interesting information has already been derived from that source. Still, however, the wide ocean of Hindoo mythology remains to be more fully explored, and the mysteries of its religion to be more clearly elucidated. Here, then, are provinces, in which learning may put forth its utmost strength, and which promise to yield fruits, that will confer glorious immortality on its labours.

THE general principles of morality, when uncorrupted by depravity, and unaccommodated to
our

our passions, have, in all ages, been allowed to exist so nearly the same, that we cannot expect, or desire, the discovery of new fundamental truths. Many new and alluring forms, however, may yet be given to moral instruction; and he who will diligently traverse the vast extent of Eastern literature, may find his labour amply rewarded by the discovery of many a new and delicate plant. It is true, the grand trees and odoriferous shrubs have already been classed and described, yet may many a modest flower, no longer destined

“ ————— to blush unseen,

“ And waste its sweetness on the desert air,”

be blessed with its fragrance, the patient labour and diligent research, that brings it forth to view.

BUT to encounter the mysteries of religion, and to contemplate the beauties of morality, cannot be the lot of all. Unfortunately, the common passions of mankind, and the tempers of the people with whom we reside, have formed another branch of study, that must engage the attention of many of us; a study, with intricacies sufficiently

ently perplexing to weary the most patient, and with subtleties sufficiently refined to confound the most acute. It is in this department we shall have principally to employ our ingenuity of research and toil of investigation. Let not however emulation be damped, or ambition discouraged, by the labours of our predecessors; for in the volumes of Hindoo and Mohamedan jurisprudence much still remains to be admired, and many curious points to be unravelled.

THE physical causes which have always rendered the Eastern nations highly susceptible to the charms of poetry have been too ably and too often told to need repetition. By the laudable exertions of individuals, many beauties of Arabic and Persian poetry have been transplanted into British soil, which even under the evident disadvantage of a foreign dress, afford pleasure and gratification to the most fastidious taste. From the fountains of Shanskrit and Hinduwee poetry, little has yet been exhibited to our view; but from that little we may with safety judge,
that

that the former possesses the strength of SOPHOCLES, with the magnificence of PINDAR; and that in the latter will be found all the elegance of OVID, joined to the sweetness of THEOCRITUS.

THE literary advantages of this Institution however will not be favourable to us alone, for to it may Asia owe those benefits for which civilized Europe was once indebted to Arabia; the revival of her extinguished spirit of literature, and the preservation of her repositories of learning. Still more grateful would it be, if we should be enabled to claim the additional merit, of restoring to history, the useful refinements of philosophy; to poetry, the wholesome restrictions of judgment; and to general literature, a proper application of its treasures, and a just perception of its beauties.

It only remains to say a few words on the political tendency of this Institution.

THAT the end of government is the happiness
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of the governed, and that education is one of the principal means of conferring that happiness, are truths, established by the concurring testimony of all ages. In this place, however, I may be allowed to observe, that the liberal allowances and wise regulations of this Institution, will effectually prevent its members from contracting debts, and will superinduce habits of temperate œconomy, which, if thus formed in youth, will probably continue undiminished through life. Hence the wily impositions of the natives will be counteracted, and the stream of justice, too frequently impeded by their power, will flow with an equable and uninterrupted progress.

By a strict observation of morality, the credit of government will be strengthened, and its power revered ; and from a clear and intimate knowledge of languages among its agents, its transactions will be conducted with certainty, honor, and effect.

THE political advantages therefore likely to result from this Institution, so entirely depend on its moral and literary benefits, that it requires no enlargement to mark them.

I CANNOT conclude this subject without expressing my most ardent wish, that the prospects which I have here faintly sketched, may 'ere long be brought to perfection ; and that posterity may hail with affectionate gratitude, the name of that Man, by whose wisdom this most noble Institution was founded, and under whose auspicious influence it began to flourish.

Doctrina triumphos

Instaurare tuo primum sibi nomine gestit ;

Longaque diffusi deducere secula regni.

MUS. ETON.

Under thy name, learning loves to revive her triumphs ; and to establish here a never ending reign.

ON THE BEST METHOD OF ACQUIRING
A KNOWLEDGE OF THE MANNERS AND
CUSTOMS OF THE NATIVES OF INDIA.

BY

MR. TERRICK HAMILTON.

of which various systems are described
the history of the art of printing
the progress of the art of printing
the progress of the art of printing

the progress of the art of printing
the progress of the art of printing

ON THE ART AND MYSTERY OF ACCOUNTING
A KNOWLEDGE OF THE MANNERS AND

CUSTOMS OF THE NATIVES OF INDIA
BY

MR. TERRICK HAMILTON.

THE PROPER STUDY OF MANKIND, IS MAN.

POPE.

OUR means of acquiring knowledge may be divided into two branches; the first is that which we acquire through the medium of the external senses; the other what we derive from the recorded observations of the Historian. The first is peculiarly our own; the other secondary and derivative. The first attaches to every situation in which we may be placed; the other can only be exercised under peculiar circumstances. The one may therefore be styled the natural, the other the artificial means of improvement. In the early ages of society, the knowledge of
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an individual was immediately and independently his own ; at a more advanced period, he enjoyed the stores of others, and, through the medium of history, exercised an anticipated experience over future events. "History is philosophy teaching by example."*

IN order to determine the present question—What is the best method of acquiring a knowledge of the manners and customs of the natives of India, it will not be foreign to the purpose to make a few primary observations on the distinctions and definition of these terms, intended to express the object of our inquiries. The term "manners," applies not only to the habits of domestic intercourse, but includes the morals, laws, and whatever rules and distinctions separate one people from another. This at least is the more general acceptation of the term. The Latin poet, when he characterizes his hero as one,

"Qui mores hominum multorum vidit, et urbes,"

alludes to that general knowledge, which extends

* BOLINGBROKE,

to all relations of society. Other writers indeed have limited the term "mores" to a more confined sense. Thus TACITUS and SALLUST distinguish 'mores' from 'leges,' when they observe that infant states are rather to be supported by manners than by laws. But according to SOPHOCLES, "Ὁ νόμος ἐστὶν συνῆθεια εὐγυραφῆ, ἡ συνῆθεια δὲ ἀγυραφὸς νόμος." Here again 'mores' and 'leges' are made to approach in their meaning.

IN the general sense that these terms will allow of, we have before us whatever relates to the laws, morals, and domestic happiness of the people of India. If it is asked, what is the best means of acquiring a knowledge of the *laws* of India? The answer must be, by studying them in their recorded form, as preserved in the sacred language of the Brahmins. On the other hand, if manners, meaning thereby *usages*, be the object of acquisition, we must say with the poet:

"Eye nature's walks,

"And catch the manners living as they rise."

A FAMILIAR, close and continued intimacy with society is the only channel through which a knowledge of manners can ever be acquired. An eminent proof of this may be found in the following instances. The greatest painters of men and manners that are known to us, are HOMER, CERVANTES, and SHAKESPEARE; all of them men who had been thrown into situations where they had viewed their fellow-creatures in their natural and most undisguised state. The first was a wandering Greek; the second, an itinerant Spaniard; and the third, a man who could not be said to belong to any state of society, but whose means opened to him views of every situation in life.

It has been thought proper to give these instances in support of a theory, as they are notorious; taken from different nations; acknowledged by all; which therefore speak to the conviction, beyond a volume of general reasoning. If we were to add another instance to these, it would be that of the
 unfortunate

unfortunate poet who was banished from the court of AUGUSTUS; whose writings exhibit a picture of the human mind under very singular circumstances, and display all that variety of character, which his unremitted intercourse with life had given him so many opportunities of observing.

WE have chosen to notice the influence that a strict connexion with mankind has produced upon poets, rather than upon statesmen and others. The poet records his views in living pictures, and is only excellent from the justness of his portraits; whatever ideas or impressions he has received from society are embodied in his writings, and are always referable to their source: but in the plans of the statesman, it is difficult to say, how much of his success is referable to natural genius; how much to literary attainment; and above all, what portion is ascribable to personal observation on the peculiar manners and habits of the people over whom his administration may extend. MONTESQUIEU,
in

in his closet, took a view of the general manners of society, and formed on them his immortal Spirit of Laws. In like manner, a statesman can only study man as a genus, or general whole, without viewing him in his subordinate relations.

BUT it is more particularly our object at present, to state in express terms, what may be generally deemed the best method of acquiring a knowledge of those manners and customs which particularize the natives of Hindostaun; and under this head we may include their habits and religious institutes, and whatever may relate to their form of living, whether national or domestic. It must be allowed, that no nation can boast of an origin so ancient, or of manners and customs so uniformly consistent with regard to the undeviating regularity, with which they have been preserved inviolate to posterity. It is not peculiar to the laws of the Medes and Persians that they were immutable, that "they change not, neither do they alter." Such is now, such has ever been, the character of Indian manners

manners and Indian laws. They are therefore to be found equally alive in their recorded form, as in the passing scene of life.

THIS circumstance is certainly a very great inducement for any one of an inquisitive disposition, to be prodigal of his exertions in attempting to make himself acquainted with the system of forms prevalent throughout India, and to investigate the chain of those prejudices, by which the natives are so firmly bound to preserve unaltered the tenets of their religious worship. Eccentricities, or even absurdities, that may occur during the prosecution of this inquiry should not bias the mind to the prejudice of its utility ; neither, because some habits and customs, apparently ridiculous, yet sanctioned by the authority of time, may seem unaccountable, ought they to be condemned, as false and inconsistent. “ For the habits and reasoning
“ of men are so different, that what appears
“ the excess of folly in one country, may, in
“ another be esteemed the highest wisdom.”* It

* LYTTLETON.

was this inflexible aversion to change, this very singularity in the character of the Hindoos that engaged and fascinated the curiosity of the ancients, who unremittingly prosecuted every method of making themselves acquainted with their peculiar laws and customs. So charmed and enraptured was the divine PLATO, and such was his scientific ardour and admiration of Indian philosophy and theological tenets, that we are told, he once entertained the purpose of visiting Hindostaun in person. "Ad Indos et Magos intendisset animum, nisi eum bella tunc vetuissent Asiatica." CICERO.

AN object, therefore, which has engaged the attention of the world for so many ages, cannot fail of displaying a wide theatre for philosophical and political inquiry. A pursuit that roused the curiosity of Greece and Rome, must still be worthy of exciting the liveliest interest in the learned of the present day. To the attainment of this valuable department of Oriental knowledge, it must be confessed, that the study of
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the current language of the country is the most ostensible method, and as such, it is worthy of the most unremitted attention. But language is not knowledge, but the key of science: it only opens the way to farther pursuit, and directs the course by which it is ultimately to be attained.

RETIRED in obscurity, a man, by understanding the languages of many countries, may easily arrive at the knowledge of a great many curious points which cost the inventors of them a great deal of pains; he may also enrich his mind with a variety of interesting and useful information. But this theoretical knowledge would never teach him to entertain a just estimate of the virtues and vices of mankind; neither could it give him any perfect idea of the manners and customs of nations; and truly, unless reduced to practice, and applied to some more advantageous pursuit than that of merely reading the historical narrations of biographers, (upon whose bare assertions it is palpably injudicious to place indiscriminate confidence,) it may only
bewilder

bewilder the imagination, engender in the mind false conceptions and pervert the understanding. Such an abstruse theory will never operate powerfully, but on the minds of sceptical enthusiasts, who, remote from the scenes of action and employment,

“ Dream over books, and leave mankind unknown.”

It is evident therefore, that a knowledge of Oriental languages will never insure a knowledge of Oriental habits and customs; but must be esteemed, merely the channel through which this important object can be attained.

WERE a man, of a turn sufficiently philosophical to have a just estimate of Indian simplicity, not warped by prejudice, nor bigoted to one system; whose knowledge is miscellaneous, and whose manners are humanized by an intercourse with men; rather an enthusiast in his design than otherwise, and whose principles are those of truth and of piety; were a man, thus endowed, thus qualified, to be sent on a mission to India, he
might

might soon ingratiate himself with the open and ingenuous minds of the natives. By entering into their society, and by endeavouring to cement the bonds of amity and friendship, he would soon familiarize himself with their customs, manners and ceremonies; and his mind would be interested, in analyzing such conspicuous objects of political and philosophical contemplation. In considering both their domestic and religious duties, he would be able to discriminate between their idolatrous forms and the true mysteries of their faith. By testifying an ardent desire to cultivate their friendship, and by insinuating the mild principles of undisguised truth; he might first create in their minds a doubt concerning the exceptionable parts of their worship, and might at last induce them to adopt the unsophisticated doctrines of Christianity.

If a man, by thus exerting his talents, and his industry, should endeavour to engage the affections of the natives of India, he would find himself fully recompensed for his labours. Experience

rience would shew him that the men with whom he associated were necessary to him ; were capable of contributing to his happiness, to his pleasures ; were capable of assisting him by the faculties, which were peculiar to them. Experience again would teach him in what manner he could make them concur in his designs, determine them to will, and to act in his favour. He would see the actions of which they approve, and those which displease them ; the conduct which attracts, and that which repels them ; the judgment by which they are swayed, and the good and bad effects that result from their different mode of being and acting. Thus, experience would give him an idea of their virtues and their vices, of their goodness and their wickedness, of their decency and their indecency, of their probity and knavery : in a word, he would, in this way, learn to form a true judgment and an accurate notion of their manners and customs.

But indeed it is universally notorious, that there are very few individuals, who have felt themselves
sufficiently

sufficiently interested in the history of the manners and customs of the Hindoos, to make them an object of research. Few indeed have ventured to assert the cause of religion and philosophy. Cold disdain, and illiberal distrust, have generally characterized the behaviour of Europeans towards their Indian subjects. Such treatment, palpably impolitic, must imprint an indelible inveteracy on their minds; and, however they may feel themselves in some degree released from the insolent oppression of their Mohommedan invaders, yet that genuine bond of interest that ought to be the link of mutual confidence will never be firmly consolidated, until the persons in whom the offices of government are invested, shall make it their chief object to become acquainted with the languages of the East, and through this channel proceed to obtain a knowledge of the characteristic habits and customs of those men over whom their administration extends.

THIS being fully and accurately attained,
dissension

dissension and illwill would be easily abolished, and peace and happiness be restored to that people, who demand no more than “ protection “ for their persons and places of abode, justice “ in their temporal concerns, indulgence to the “ prejudices of their old religion and immemorial usages, and finally, the benefit of those “ laws, which they have been taught to believe “ sacred, and which alone they can possibly “ comprehend.”* This concession nature, honor exacts from us all ; by pursuing this path to glory and renown we may show to the world, that there are some, who can boast of a greater name, than that of patriots, by proving themselves the lovers of mankind :

“ Qui beneficio, quam metu, obligare homines
 “ malunt ; exterasque gentes, fide ac societate
 “ junctas habere, quam tristi subjectas servitio.”

LIVY.

* SIR WILLIAM JONES.

ON THE BEST MEANS OF ACQUIRING A
KNOWLEDGE OF THE MANNERS AND
CUSTOMS OF THE NATIVES OF INDIA.

BY

MR. W. B. MARTIN.

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MILLE HOMINUM SPECIES, ET RERUM DISCOLOR USUS.

PERSIUS.

WHETHER religion or government, climate or education, produces most effect on national character, is a problem, which, though frequently discussed, has never been satisfactorily resolved. There never existed a society of men, whose history is entitled to any degree of attention, which had not some form or other of religious worship; nor was there ever a religion, which had not some influence upon the minds and manners, the actions and characters, of those by whom it was professed. It is evident, therefore, that without some knowledge

ledge

ledge of this, and the events immediately relating to it, we should be unable to form right conceptions of the laws, customs, characters, circumstances, and publick transactions of any people.

Next to the laws and sanctions of religion, those of civil government exercise the greatest influence over the manners and characters of nations, as well as over their fortunes, and external circumstances. As, by an attentive examination of the human countenance, we become acquainted with the soul, and character of the individual; can see him think, feel, and reason; can discern in it the peculiar character of his propensities, of his affections, of his passions, in a word, the good and the bad qualities of his heart and mind; so, in political Institutions, national manners will be best observed, by considering attentively the features which compose, and the springs which act upon, the whole machine. While, on the one hand, wise and equitable laws, a mild, prudent,
and

and steady administration, conducted by men of experience, abilities, and virtue, tend to render a people wise and virtuous, as well as great and happy ; so on the other hand, unjust and oppressive constitutions, an arbitrary and despotic exercise of authority, tend as much to debase their minds, as to depress their fortunes, to make them worthless, as to cause their misery.

To cultivate the arts, requires some degree of ease and affluence. When the mind is tortured with anxiety, we cannot find refuge in amusement, nor study to promote the advancement of science. It is impossible, therefore, to form just ideas of any people, in any period of their history, without an attentive investigation of the constitution of their government, and the nature and spirit of their laws. These are the hinges on which the characters of nations turn ; for though the virtues and pleasures of mankind are essentially independent of civil policy ; yet the security with which the one can be exercised

cised and the other enjoyed, will be determined by the wisdom of their publick Institutions, and the equity with which they are administered. Were not the inhabitants of ancient Greece and Rome indebted, in some degree, to their political liberties, for the illustrious theatre they occupy in the moral history of mankind? And is it not owing to the despotic governments of the East, that this part of the world can scarcely be said to have made any progress in intellect or science?

GOVERNMENT exerts every where an all-pervading influence. Nothing is so powerful as to resist its efforts, nothing so mean as to elude its vigilance. Though, where a disposition prevails to elude and obviate its effects, care may counteract, and industry subdue them; yet wholly to deny the power of climate, and consequently to reject it as a medium of forming an acquaintance with the manners and customs peculiar to those who dwell under it, would be to forget, that "Man is subject to the skyey influences."

BUT

BUT the characters of nations are determined, in all their most essential circumstances, by education. This is a cause of national character, more prevalent than any of the former; as it either strikes at the root of all offence, or sows the lasting seed of moral depravity, and mental weakness.

So intimate is the connexion between language and manners, that to acquire an accurate knowledge of the latter, an attentive examination of the structure of the former has ever been deemed necessary. So sensible were the Romans of the influence of language in forming the manners of men, that it was their most serious care to extend, with the progress of their arms, the use of the Latin tongue; and we need only advert to those languages now existing in the world, to observe, that they receive their peculiar character from the national character of the people who speak them.

OUR own language, for instance, agreeable to
the

the studious, reflecting, and phlegmatic disposition of the people of England, displays its power of expression, chiefly, on grave subjects, and on the stronger emotions of the mind. Whereas the language of the French, sympathizing with their delicacy, refinement, and sensibility, surpasses our own in expressing the nicer shades of character, is copious in whatever is delicate, gay, or amusing, and is perhaps the happiest language for conversation in the world. An examination of the structure of language must be always attended with great advantages, as being very nearly connected with the philosophy of the human mind.

It is principally, however, by the means of *social* intercourse, that a knowledge of the characters and circumstances of any nation can be with certainty attained. When the natives of India shall cease to be shackled by any prejudices of *cast*; when they shall no longer be restricted to hereditary occupations, or forbidden to participate with strangers in every social bond; then, and then only, our advancement in this
branch

branch of knowledge may in all probability be rapid.

FROM the peculiar opportunities enjoyed by Christian Missionaries, of investigating the spirit of Hindoo theology, and of exploring the structure of their language; but more particularly, from the unreserved communication which it must ever be their object to encourage and promote, much solid information on these important points may justly be expected. Numerous indeed, are the advantages to be derived from the ardent diligence, and unremitting toil of well informed and zealous Missionaries. Disengaged from the fond attachments of their native country, impressed by the deepest sense of duty, and eager to diffuse the Divine light of Revelation, may we not expect to see this night of more than Egyptian darkness, succeeded by the glorious cloud-dispelling dawn of Christianity? And may we not hope to find this ignorant and deluded people, learning justice from its law, and mercy from its Gospel?

It

It is the property of truth to spread. And when those who are employed in its propagation, possess the qualities both of heart and mind, best calculated to command respect, and to conciliate esteem, it cannot be too sanguine, to pronounce a total revolution in the sentiments of those for whom they labour, as an event, which the lapse of some few years may produce. And it becomes our duty to make this the object of our chief attention and endeavour, not only on principles of philanthropy, as being conducive to their present happiness, and future welfare; but also, as being an important channel, by which a true knowledge of their manners and customs, their character and circumstances, their laws and literature, may be attained. For it is to the free and unrestrained communication thus cherished and preserved by Christian Missionaries, that the valuable literary productions, which at various times they have given to the world, and which have been productive of the greatest good, may principally be referred.

BUT

BUT the study of Oriental literature will perhaps throw the strongest and most discriminative light on the manners and customs of the Hindoos. From the peculiarity of their style, many obvious conclusions may be drawn. From the hyperbole and picturesque which reign throughout all Eastern literary productions; from the metaphorical and poetical dress which forms so striking a characteristic in all Eastern languages, we may reasonably conclude, that society among them, is as yet in a state of infancy; that they have not yet arrived at those more refined and cultivated periods, when the fire of imagination being tempered by the solidity of judgment, the understanding becomes more exercised, the fancy less; and when social intercourse being more extensive and enlarged, clearness and precision become the chief objects of attention.

It is in this field that we must labour, it is to this height we must aspire, if we would wish to have a clear and commanding prospect of the
manners

manners and customs of the natives of India. Happily furnished with the instruments necessary for our work, and with the aid necessary to our support, in climbing this steep though variegated path of science, it is for us to publish to the anxious and expectant world, the various and important catalogue of Indian customs and Indian institutions; to render the British character in India as worthy of the poet's bays, as of the victor's laurels; and to soften the rigid and forbidding aspect of British heroism, by the mild, attractive influence of British erudition.

ON THE BEST MEANS OF ACQUIRING A
KNOWLEDGE OF THE MANNERS AND
CUSTOMS OF THE NATIVES OF INDIA.

BY

MR. C. T. METCALFE.

THE customs and manners of the natives of India are in most respects so widely different from our own, that to acquire a knowledge of them, must be an object of diligent labour and serious attention. On the utility of this knowledge little needs be said. It is self-evident; or if proofs be required, they will be shewn in proportion to our own advancement; for we are frequently not aware of the advantages of the most essential qualifications, until convinced of them by possession and experience. Destined as the Company's civil servants are, to hold situations of
vast

vast trust and importance; to perform the consequential duties of magistrates, with the happiness of thousands, in some measure, dependent on their immediate conduct; it requires no great foresight to discover, that an acquaintance with the manners, customs, and religion of the native inhabitants is absolutely necessary. This axiom cannot be, and never has been denied; but we are told that this knowledge will come sufficiently quick, without any attention or zeal on our part for the acquirement of it. I think, however, we must abandon this idea, when we see men of great experience and long residence in the country, entertaining different opinions on a point of mere etiquette, and proposing laws, totally opposite in principle and effect, for the conduct of the natives, in their approach to the presence of British gentlemen.

THIS ought to convince us, that much remains to be learnt relative to Oriental customs; and that minute observation and fixed attention

ought

ought to supply the place of unconcern and indifference. If this be admitted, it becomes our duty to consider the means of forwarding our exertions in the pursuit of this useful knowledge, and of smoothing the difficulties which may obstruct our progress. To speak decidedly on this subject would require more experience, than can possibly be possessed by those who have been in India but a few months, and who can have had very few opportunities of extending their observations. But we may all venture to conjecture; and in offering our conjectures to those capable of deciding upon their merits, we can only be supposed to offer our best opinions, without any presumption that they will be infallible. It would be of no service to form chimerical notions of plans, which we might pursue, were we without employment, and in possession of the discretionary power of disposing of our own time; we should rather consider the most efficacious manner of devoting an unemployed time, during the three years of our studies in College, to an

enquiry

enquiry into the manners and customs of the several descriptions of people under British control.

IN considering the means of rendering this enquiry effectual, they naturally fall under two distinct heads: First, an attentive perusal of useful books; and secondly, enquiry, and actual observation respecting the manners and customs, civil and religious, as they present themselves to our view. Although the latter may be preferable when practicable, yet, as there are many points relative to the customs of more distant parts of India which cannot come under our immediate inspection, both methods deserve equal attention. With respect to the knowledge which may be derived from books, it will be principally acquired by a diligent application to the Oriental languages, which is the more easily effected, as it is in other respects our principal object and employment. The general character and peculiar genius of a people may also be collected from their language. From the openness

ness and boldness of expression in our own, we discern evident marks of that nobleness of mind, and freedom of spirit, which dignify the Briton; whilst the politesse and suavity of diction in the French tongue, bespeak that gaiety of disposition, and elegance of manners, which adorn the well-educated inhabitant of France. Thus every language carries in itself the stamp of the nation who converse in it: an assertion, confirmed by observation of the Oriental languages; in every sentence of which appear that humility and slavish submission, or that haughtiness and despotic insolence, which have ever been the characteristics of Asiatics, in the respective situations of subjects and sovereign; dependents and lord. In a short time, the influence of British government, liberty and laws, must establish a new mind in the inhabitants of India, and a new style in their conversation and writings. Great Britain will enjoy the glorious credit of not only dispensing the sweet blessings of liberty to the inhabitants of the Eastern world, but also of refining their minds, enlightening their ideas, and improving their

their understanding: and if, after the lapse of ages, she be destined to suffer in the overthrow of nations, and be driven from her eastern possessions; still shall her benign influence be felt upon the religion, government, languages, and customs of India, and her name survive the downfall of empires, never to be effaced from the grateful memory of mankind.

IN the course of our studies we meet with frequent allusions to existing customs, which cannot be explained without a knowledge of the customs themselves. This naturally leads to an investigation, which probably produces a second, and we are led on, step by step, in the pursuit of fresh information, until we find to our surprize and joy, that in our endeavors to establish one point to our satisfaction, we have made ourselves acquainted with many.

WE must next consider a knowledge of the Indian languages as facilitating our intercourse with the natives, and, consequently, our means
of

of acquiring an information of their civil and religious customs. This knowledge will be found the most useful guide; though there are other sources of information, in the perusal of books in all tongues, particularly our own, which treat of the inhabitants of India. There are numerous works of this description, whence much important knowledge may be extracted. It is however proper to mention those that deserve the greatest recommendation. The Asiatick Researches hold the first place, as in these volumes the learning and genius of the East may be said to be combined. The works of Sir WILLIAM JONES speak for themselves; yet his translation of the Institutes of MENU will be found most advantageous. In his preface he assigns as a reason for the publication, the necessity of being acquainted with laws congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages of the people for whom they were enacted; and conformable, as far as the natives are affected by them, to the opinions and manners of the natives

tives themselves: an object which cannot possibly be attained until those manners and opinions can be accurately and fully known. These observations will apply with the same effect to HALHED's translation of the ordinations of the Brahmens, containing knowledge very essential in our enquiry into Oriental habits and laws. MAURICE's Indian Antiquities afford very extensive instruction; and much rational information may be collected from the Arabian Nights and other Eastern tales, which probably afford the truest portrait of Asiatick manners we have in our possession. This work, which, as children, we have all heard with such fixed attention, and rapturous delight, on account of the pleasing and interesting narration, is well worthy our notice, as men, as disclosing to curious observation the inmost recesses of Indian customs and belief. The more minute our investigation, the more fruitful shall we find the soil, the produce of which must always afford a recompense equal to the labor we employ in reaping it. It would be impossible to notice all the works of this nature,

ture, which would be found valuable in their contents, and interesting to the proposed enquiry; but an attention to those above mentioned, and such others as a discriminating mind might point out as proper objects of our choice, would render very essential assistance to our pursuit.

In considering the second head, or the means of acquiring knowledge by attentive observation of the manners as they present themselves to our view, we meet with some obstacles, as our enquiry can scarcely be extended further than Calcutta; but these obstacles will yield to perseverance and attention. We are too apt to speak of all Indians under one indiscriminate character, merely because they are known in Europe by one general name; whereas among their numerous nations, a difference of character may prevail, not inferior to that which marks the nations of Europe. In our enquiry into the habits and usages of India, we must be careful to distinguish the different sects, tribes, and countries. Would it not be ridiculous to group together
men .

men so totally dissimilar in religion and disposition, as the bold Rohillah or Patan, and pusillanimous Bengalee? It would be equally so, to conceive every professor of the Hindu religion as professing the same mind or disposition. The vast space of country which now flourishes under the genial influence of British protection, comprehends people of various genius, education, and habits. Some tribes of the inhabitants are open and brave, others the reverse; some are ambitious and impatient of control, others obedient and tractable; their usages, their religious prejudices, and their established opinions, are all at variance; and an acquaintance with their several doctrines comprehends a very extensive and general knowledge, which can only be acquired by diligent attention, accurate observation, and minute investigation.

WERE we to picture to ourselves a man of talent and education arrived in India, with the intention of acquiring a knowledge of its customs, with the power of going wherever his inclination might lead him

him, and of pursuing whatever plans his judgment might suggest to him, we could convey him to every part of India, introduce him to the society of the natives, carry him to all the courts of Asia, point out to him the peculiar and discriminate habits of their multifarious inhabitants, suggest to him various methods of improving his information, and accomplishing his object; and doubtless in time could render him perfectly acquainted with the religions, laws, and manners, of the vast continent of Asia. But as it is evident that the object of this enquiry is meant to apply to those who are destined to hold situations under Government, and as such could never be placed in the abovementioned predicament; such an enquiry would not here be attended by any useful effect. We must consider how far our own endeavour can supply the place of ease and leisure, and well directed exertion make amends for the deficiency of more ample means, and more extensive opportunities. By an acquaintance with respectable and intelligent natives, by obtaining admission to their houses,

and

and by observing their conduct, we should shortly comprehend their peculiarities. Condescension on our part would insure their confidence, and conciliate their affections. By attention to their religious prejudices we should convince them, that a difference of religious opinion does not exclude them from the benevolence which true Christians are always ready to impart to their fellow creatures. They must admire our doctrines of universal toleration, and may in time become converts to principles so pure and philanthropic. By a due regard to their civil ordinations and immemorial usages, we should induce them to forget that we have conquered them, and they would look upon us in the light of friends and benefactors. That great distinction of character which now exists would gradually wear off, and the natives would be attached to the Government from which they experienced kindness as well as protection.

It is in the power of the British to diffuse over the East every blessing which flows from
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the wisest and most humane policy. Many of the Indian Institutions are contrary to the feelings, and desires of nature; and ignorance and superstition, their chief supports, can never ensure permanent stability. An attempt to crush them might indeed create a spirit of obstinacy to resist every effort of persecution; but whilst we maintain the principle of universal toleration, which has ever marked our progress in this country, and evince to the inhabitants our eagerness to promote their happiness in every instance; it cannot be deemed enthusiastic to prophecy, that the superiority of the Christian religion, and the mildness of the British Government, will, in a few generations, induce the intelligent natives to throw off the shackles of their absurd superstitions, and lead them to partake of those advantages which arise from the free scope and due cultivation of the rational powers.

If such are to be the effects of a knowledge of the manners and customs of the natives, is
it

it not an object worthy the most serious enquiry and assiduous labour? The way is straight, the ascent easy, and a little exertion will lead us to the summit of our endeavours.

ON THE CHARACTER AND CAPACITY
OF THE ASIATICKS, AND PARTICU-
LARLY OF THE NATIVES OF HINDOO-
STAN.

BY

MR. EDWARD WOOD.

ON THE CHARACTER AND CAPACITY
OF THE ASIATICS AND PARTICU-
LARLY OF THE NATIVES OF HINDOO.

STAN-

BY

MR. EDWARD WOOD.

Omnis in Arctoïs populus quicumque pruinis
 Nascitur, indomitus bellis, et Martis amator.
 Quidquid ad Eoos tractus, mundique teporem
 Labitur, emollit gentes clementia cœli.
 Illic et laxas vestes, et fluxa Virorum
 Velamenta vides,

LUC. PHARS.

In cold laborious climes the wintry north
 Brings her undaunted, hardy warriors forth;
 In body, and in mind, untaught to yield,
 Stubborn of soul, and steady in the field.
 While Asia's softer climate, formed to please,
 Dissolves her sons in indolence and ease.
 Here silken robes invest unmanly limbs,
 And in long trains the flowing garment streams.

Rowe,

FROM the earliest periods, the page of the
 historian teems with the general indolence,
 effeminacy and luxury of the inhabitants of Asia.
 A character thus indiscriminately assumed, for
 the

the multifarious nations of one of the largest portions of the Globe, a vast extent of territory bounded by the Northern, Pacific and Indian Oceans, appears neither probable, liberal, nor just. The character of the mind and the passions of the heart are extremely different in different climates. The effeminacy of these nations is proportioned to the nature of the climate, and its symptoms are more or less visible as they are seated nearer or further from the North. Hence the inhabitants of the North of China are more courageous than those of the South; and those of the South of Corea have less bravery than those in the North; hence also the Tartars, who live near the same latitude with us, are as brave, hardy, strong and vigorous, as any European nation, whilst we find their more Southern neighbours indolent, timorous, and effeminate.

MEN are influenced by various causes, both physical and moral; by climate, religion, the laws, the maxims of government, by precedents, morals

morals and customs ; whence is formed a general spirit, which constitutes the national character ; and in proportion, as any one of these causes acts with more force, the others, in the same degree, become weak. Nature and the climate rule almost alone over savages ; customs govern the Chinese ; the laws tyrannize in Japan ; morals had formerly all their influence at Sparta ; maxims of government, and the ancient simplicity of manners once prevailed at Rome. Let us now enquire how far these causes severally tend to influence the character of the natives of Hindoostan.

FIRST, then, of the climate, the basis of all the others, and to which all legislators must have attended, in adapting their laws to the temper of the people ; since it is the difference of wants in different climates, that first formed a difference in the manner of living ; and this difference of living gave rise to that of laws.

FROM adequate causes men have, in cold climates,

mates, a certain vigour of body and mind, which renders them capable of long, painful, great and intrepid action. They possess an innate sense of power and superiority, with greater self-confidence and a more confirmed opinion of security, productive of more courage and less desire of revenge, more frankness, and less suspicion, policy and cunning. Great heat, on the contrary, enervates the strength and courage; the faintness of the body is communicated to the mind: there is no curiosity, no noble enterprize, no generous sentiment; the inclinations are all passive; indolence constitutes the utmost happiness; scarcely any punishment is so severe as the energy of the soul; and slavery becomes more supportable than the force and vigour of mind necessary for human action.

We cannot therefore be surprized that the effeminacy of the people in hot climates has almost always rendered them slaves. Thus there reigns in Asia a servile spirit, which they have never
been

been able to shake off, and it is impossible to find in all the histories of this country, a single passage which discovers a free soul. We never see any thing but the heroism of slavery. Upper Asia has been frequently subdued by the Scythians, Medes, Persians, Greeks, Arabs, Moguls, Turks, Tartars and Afghans; and the Southern parts have been continually subject to invasions, and have suffered many revolutions.

BUT with this inveterate pusillanimity and cowardice, it appears difficult to reconcile their cruel actions, their customs and penances so full of barbarity: the men voluntarily undergoing the greatest hardships; the women burning themselves. Though framed however of a texture so weak as renders them timid, they possess, at the same time, an imagination so lively, that every object makes the strongest impression upon them. The same imbecility of organs, which renders them incapable of daring enterprises where the failure may be attended by bodily pain or death, contributes



contributes to produce that remarkable apathy, so peculiarly striking to European observers, when the Hindoo is in circumstances evidently desperate. That such a physical defect does exist, will be allowed by all who have acted in a military or judicial capacity in the Lower Provinces of Bengal; it appears indeed to extend Eastward, to Arracan, to Pegue, and to China. More energy is apparent to the Westward and Northward. To the above defect, the accurate observer may trace perhaps, the horrid human sacrifices, and the frequent public suicides of the Hindoos, so strongly denied by certain of their European admirers, but proved fully by impartial enquiry. Bigoted to the principles of their religion; prejudiced in favour of its high state of perfection to the exclusion of all others; committing their very existence into the hands of fanatic priests, they are urged on to submit patiently to these inflictions, without once venturing, or even caring, to enquire into the propriety or necessity of what they are about to undertake; not so much however, it should appear, with a
view

view of atoning for past offences, as of attaining a degree of excellence which they are taught to believe these penances are capable of conferring. It is enough to them that precedents are handed down from time immemorial ; to them it suffices that such things are, and are not called in question. The soul having once received the impression, a laziness of mind naturally connected with that of the body, rendering them incapable of any action or effort, renders them also incapable of changing it : and hence the immutability of their religion, manners, customs and laws.

Thus do climate and religion most forcibly conspire to determine the character of the natives of Hindoostan : the former paves the way for any impression the latter may be willing to establish, which once received, it throws, also, every obstacle in the way of its removal.

BESIDES the above, other causes concur in producing the like effect; one of which is the remarkable

markable fecundity of the soil. The barrenness of the earth renders men industrious, sober, inured to hardships, courageous, and fit for war; they are obliged to procure by labour what the earth refuses to bestow spontaneously. On the other hand, the fertility of a country gives ease, indolence, effeminacy, and a certain fondness for the enjoyment of existence, or rather the preservation of this neutral state between pain and pleasure.

THE division of the whole body of the people into four orders or *casts*, may be considered as another of these causes; an Institution acknowledged to have obtained prior to the records of authentic history, and even before the most remote æra to which their own traditions pretend to reach. By this arrangement the station of every individual is unalterably fixed, his destiny is irrevocable; and the walk of life is marked out, from which he must never deviate, and whose barriers it would be impious to pass. Thus are the operations of the human mind circumscribed within

within narrower bounds than nature has allotted to them; thus, perhaps, is genius frequently checked in its career; and talents, fitted to shine in a more exalted station, are destined to perpetual confinement under the functional fetters of an inferior cast. This circumstance, however, so adverse to general improvement either in science or arts, is unquestionably the cause of their great ingenuity in various kinds of workmanship, which our most skilful mechanics have in vain endeavoured to imitate. Among people, whose objects of contemplation are few, those which do of necessity engage their attention, are often more nicely discriminated than the same objects among more enlightened people, whose ideas ranging over the extensive field of art and science, disdain to fix long on obvious and common matter. Adhering to the particular kind of labor attached to the profession peculiar to their cast, the Hindoos acquire an extreme expertness and delicacy of hand, and attain that high degree of perfection conspicuous in most of their manufactures.

THEIR

THEIR laws, manners and customs, all so intimately connected, as hardly to admit of an effectual discrimination; and also the very principle on which their morals are founded, furnish other causes proportionally effective.

THESE remarks, I am aware, attach more pertinently to the Hindoos than to the Indian Moosulmans, the climate however excepted, which equally prevails in influencing the character of the latter as the former. The Indian Moosulman, is invariably described as a very loose debauched character, a compound of laziness, pride, bigotry, fanaticism, illiberality and cruelty.

SPECULATING on a mere possibility, without any competent appearance of probability, it certainly is not difficult to assert, that the Asiaticks are capable of a much higher degree of civilization; equal, nay, perhaps superior, to the nation which now ranks highest and proudest in the scale of European politics. All judgment is comparative, and more particularly when it attempts to
dive

dive into futurity ; unless when the imagination, " in a fine phrensy rolling," spurns at every thing like experience, and indulges itself in contemplating

" Gorgons, and Hydras, and Chimæras dire."

AMONGST the Asiaticks we certainly have known some few, whose minds seem to have risen superior to themselves, and who, disregarding all prejudices, seem to have soared far beyond the highest heaven of Indian comprehension ; men distinguished for their abilities, venerable for their erudition, and admired for their virtues. Reasoning analogically, it has been asked, what farther proof do we need of the capacities of the Asiaticks ? We point out to you certain of them celebrated by their infinite abilities, and who are universally acknowledged to have established a name worthy of being handed down to posterity with honorable mention ? It will, however, be remembered, (but let me disclaim all idea of a comparison, where none can possibly exist, as before each name I shall adduce, the whole intellectual

telleetual capacity of India would "hide its diminished head") that though in all ages, most nations have had their SOLON, their LYCURGUS, their SOCRATES, their HOMER, their VIRGIL, their ALFRED, their MILTON, their NEWTON, and their PITT; yet was it never supposed that the whole community, or even a very small portion, were, or ever would be, capable of ranking with these illustrious characters.

WE are also aware, that at a period when Europe had fallen into the savage barbarity of the primitive ages; when the inhabitants of that quarter of the globe, at this day so enlightened, were plunged into the most profound ignorance; the nations of Asia had attained a high state of civilization. Much may hence be inferred in favor of their capacity, since, adverting to the numerous revolutions and invasions to which they have since been subjected, little can be argued from the slow progress they have since made in the arts and sciences.

ADMITTING

ADMITTING them however to possess faculties the best adapted for improvement, most, it should seem, of their peculiar Institutions must be done away, before they are in a state sufficiently unbiassed and free from prejudice to allow of their attaining a much higher degree of perfection. That it is any part of our policy to attempt, or even to desire the removal of these obstructions, is a question involving many points of great political moment, unnecessary to be adverted to here. It has been stated by a celebrated civilian, as “ a capital maxim, that the manners and
 “ customs of a despotic empire ought never to be
 “ changed; for nothing would more speedily
 “ produce a revolution.” I may add the observation of a very able and learned writer, “ that the
 “ connection between the disposition of a people and their form of government is such,
 “ that their genius could never take a new
 “ turn, without endangering the constitution
 “ established, nor could the constitution be
 “ considerably altered, without a manifest change
 “ of manners, and disposition of a people.”

It

It can hardly be necessary to observe, that there are few studies of greater importance, or which more seriously demand our attention, than that of the character and capacities of the natives of these widely extended territories. With a knowledge of these, appear to be connected the assurance of our prosperity, and the permanency of our dominion. In the want of it, is comprised a total incapacity in the enactment of laws, and in the government of the people. The attainment of this knowledge is therefore a duty incumbent on us all, and requisite for the maintenance of the interests and honor of the British Empire in India, which can only be secured on the broad basis of order, humanity and justice.

ON THE CHARACTER AND CAPACITY
OF THE ASIATICKS, PARTICULARLY
OF THE NATIVES OF HINDOOSTAN.

BY

MR. W. B. MARTIN.

ON THE CHARACTER AND CAPACITY

OF THE ASIATICK PARTICULARLY

OF THE NATIVES OF HINDOOSTAN

BY

MRS. W. B. MARTIN

“ Respicere exemplar vitæ morumque iubeto,

“ Et veras hinc ducere voces.”

HORACE.

TO ascertain with precision, and define with accuracy, the character of any people, it is necessary that we first investigate the spirit of their laws, the nature of their government, and the frame of their religion. These are causes so powerful in their operation, and determinate in their influence on the mind of man, that the aggregate exercise of vice and virtue will, almost invariably, be found to bear an exact proportion to the degree of good and evil predominant in each.

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THE mischievous effects of arbitrary power have been so frequently inveighed against, with all the pomp of rhetoric, and all the energy of truth, that little room remains either for addition or embellishment. Slavery and oppression, vice and ignorance, tyranny and persecution, have been shewn to be attendants on a lawless and despotic sway. These, forming an artful combination of mutual support, have gradually coalesced into a mass, indurated by time, and fortified by prejudice, which the desultory and disunited efforts of virtue and of freedom, have vainly laboured to dissolve. The effects of this, though operating of itself, and void of any stronger impulse, must prove hostile to the general diffusion of knowledge, and epidemical increase of virtue. But, when ambition fires the mind of the man, who concentrates in himself such absolute and unrestrained authority; who would acquire glory at the expence of humanity, and who desires only slaves and worshipers; then will his subjects be made to drink the bitterest cup of human misery. The victorious progress of MOHUMMUD

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the exploits of AURUNCZEEB and TIMOUR, furnish adequate examples of the above assertion. The misery which pursued their steps, and the havoc which accompanied their progress, are too notorious to need mention here.

SUCH, then, is the species of government which has generally prevailed among all Eastern nations; and we may trace its consequences, in that want of all the sterner virtues, that total suppression of all strength of sentiment, that abject servitude, and that decay of genius, which so eminently characterize the natives of the East. Their laws will naturally be framed in such a manner, as to support their principles of rule; they will (and we find they actually do) inculcate a most servile obedience, and unqualified submission, to be their first and greatest duties. But when we turn to their religion, and find a compound of tyranny and priestcraft, nicely interwoven by the dexterous hand of fraud, injustice, and oppression; when we find many of its precepts subversive of society, and destructive to its happiness; when

we

we evidently see traces of cruelty and blood, though coloured with some specious appearances of virtue, and tinged with some slight infusions of morality; we cannot but conclude, that such a people are destitute of most of the qualities that adorn, and are in possession of many of the vices that degrade, humanity.

THE indolence of Oriental nations, and the despotism to which they have been usually subjected, are generally ascribed to the heat of the climate, which enervates the vigour both of mind and body: but this does not hold universally. The character of nations depends not merely on the climate; but also on the nature of their government and religion, their progress in refinement, improvement in knowledge, and various other circumstances. The causes, says, an ingenious writer, which suspend the progress and diffusion of truth, arise, not from climate, but, from the watchful and intolerant jealousy of despotic sovereigns.

REGARDING

REGARDING the character of the natives of Hindoostan, very erroneous opinions have almost universally prevailed. They have generally been represented as a mild, harmless, inoffensive race: whose religion breathed nothing but the most enlarged benevolence to all mankind; whose breasts never rankled with the fiercer passions of revenge and cruelty; who led their lives in innocence, and all whose paths were peace. But stubborn facts confute such flattering ideas. Thousands of human victims have been known, annually to smoke on the polluted altars of their horrid deities; deities, whose crimes, if upon earth, society could not endure; and those bosoms, which have been fondly imagined the asylums of love, of meekness, and humanity, are found to be the receptacles of every debasing crime, and every malignant passion!

OF all the vices incident to human nature, cruelty is the worst, and at the same time, the most unaccountable. All other passions rise in
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the mind from objects proper to excite them; but of such objects, cruelty alone seems destitute; and from its being discernible even in children of the tenderest age, it furnishes one of the strongest arguments to the natural depravity of our fallen character. The general propensity of the Romans to this vice, so visible in the savage cast of their recreations and amusements, may be accounted for from the numerous foreign and domestic wars in which they were so constantly engaged. But what shall we say to the mild, the gentle, the humane Hindoos? who, with careless levity, or calm indifference, can view a fellow-creature sacrificed by the murderous hand of some perfidious Brahmin, and writhing under the torture of a painful and protracted death! who can see with unconcern, the widow burning on the pile with her departed husband, and hear, without remorse, the helpless infant's unavailing cries, left to perish on a tree, a prey to ravenous birds, and to devouring insects! Such are the fruits of a religion, which has been supposed to breathe a spirit of the purest love,

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the most enlarged benevolence, the most enlightened charity.

If we examine into the capacity peculiar to the Asiatics, we shall find them to possess a larger portion of ability than is generally supposed. Indeed we have every reason to suppose, that the Sun of science, as well as of revelation, first arose upon the Eastern world; and that the polished nations of Europe, who now excel antiquity in arts, and vie with it in arms, are indebted to Asia for their cultivation, and many of their best attainments. The Asiatics, it is probable, had climbed the heights of science before the Greeks had learned their alphabet; and while the forests of Europe were stocked with a few wild, uncultivated savages, these were collected into populous cities, the seats of arts, of luxury, and of despotism. Asia too has given birth to some of the greatest monarchies of the world; to that of the Assyrians, the Medes, and the Persians. The foundations of astronomy are said to have been laid in Babylon;
and

and from the Magi of Persia, PYTHAGORAS is declared to have acquired the principles of that knowledge, which procured him the applause and veneration of the Greeks. Hindoostan was infinitely more enlightened than it is at this day, and its inhabitants, a civilized, a commercial, and even a warlike people ; and at the time that the Greeks imagined themselves the only great people upon earth, CONFUTSEE had planted morality and good government in China. Thus we see that literature, taste, and science originated in Asia, and by a gradual diffusion, in the course of time spread themselves over Greece and Italy. Such then having been once the state of the sciences and arts among the Asiaticks, it cannot be unreasonable to suppose, that their ability still remains unhurt and vigorous ; and that those sparks of genius, hitherto smothered or enfeebled by the noxious climate of oppression, might, under the congenial influence of a milder government and more favorable laws, again be fanned into a flame.

“ If,”

“ If,” says Sir WILLIAM JONES, “ the numerous writings of the Hindoos on grammar, logic, rhetoric, and music, all which are extant and accessible, were explained into some language generally understood, it would be found that they have the highest pretensions to the praise of a fertile and inventive genius. Their lighter poems, are lively and elegant, their epic magnificent and sublime in the highest degree; and we cannot reasonably doubt, how degenerate and abased soever the Hindoos may now appear, that in some early age, they were splendid in arts and arms, happy in government, wise in legislation, and eminent in various knowledge; indeed, in spite of their many revolutions and conquests, their sources of wealth are still abundant, and in many of their manufactures they still surpass all the world.”

SUCH, then, are the people who now acknowledge the comparatively mild effects of British government. How animating the idea, how glorious the opportunity which Providence has placed

ced

ced in our hands, of diffusing over thirty millions of people, a more enlightened knowledge, and a purer system of morality ; of employing Christianity to knock off the fetters of Brahminical hypocrisy and pride ; and of securing to an ignorant and degraded multitude the invaluable blessings of social felicity !

ON THE CHARACTER AND CAPACITY
OF THE ASIATICKS, AND PARTICULARLY
OF THE NATIVES OF HINDOO-
STAN.

BY

MR. T. NEWNHAM.

THE
ON THE CHARACTER AND CAPACITY
OF THE ASIATIC, AND PARTICULARLY
OF THE NATIVES OF HINDOO

STATE

BY

MR. T. NEWHAM.

— ARMIS TUTERIS, MORIBUS ORNES,
LEGIBUS EMENDES.

HOR.

TO investigate the capacity of nations, we must examine their works; and to prove their character, we must scrutinize their actions. In general, every succeeding race of men improve upon the knowledge of their ancestors; and every generation would approach nearer to perfection, did not some accident or physical cause occur to interrupt the progress of refinement. If nations degenerate in civilization it is not because the natural powers and capacity of their minds are diminished, (for we must believe that
the

the Deity has distributed these gifts to man with an equal hand) but because the means of improving their faculties are obstructed.

It is supposed that the ancient Indians had early made great advancement in civility ; and it is probable, that a nation which could frame laws remarkable for their multiplied variety and minute relations, must have been far removed from the darkness of barbarism. It seems, however, as if Providence had ordained that the most renowned lawgivers should exist when there is the greatest need for their services. Great legislators have generally appeared in times big with civil sufferings, and desponding under the glooms of adversity and ignorance. England, in such times, produced her renowned ALFRED ; the benefits of whose wise decrees are felt and acknowledged at this day.

BUT we may safely arraign the policy of those laws, which, however grand the genius who first instituted them, however they may be sanctified

ed by antiquity, or praised and extolled by the generality of writers, have not, in the event, conducted their followers to prosperity ; but, on the contrary, have made them the easy prey of every invader. The Hindoo laws, restricting each man to a particular *cast*, serve to keep the natives in subjection ; and although they may conduce to the preservation of manufactures, they impede the improvement of science, and confine the faculties of the mind. In less restricted communities, how many are there, who have quitted the professions of their fathers, and have afterwards become the brightest ornaments of their country ! Policy requires that the greatest liberty should be given to genius ; and those nations have always best succeeded, who have most studied its encouragement. If the Hindoos have degenerated, or have made no progress in civilization, it must be chiefly owing to the bad policy of these restraints. Among them industrious merit *cannot* rise to an elevated rank in society. The Brahmin, finding his power so firmly established by law, becomes indolent
and

and depraved: and the priest, who in other countries is in general the instructor of youth, considers it his interest to keep the inhabitants in ignorance, and exerts for this purpose, the powerful scruples of religion, and the authority confided to him by law. The influence of the Brahmins is so great, that the Hindoos regard them as beings partaking of a divine nature; and will, at their instigation, commit actions the most abhorrent to the cultivated mind.

THE ancient Hindoos are reported to have been well acquainted with the arts and sciences. Although many buildings of great extent, and many specimens of former grandeur still remain, these certainly are not positive proofs of the superior civility of ancient India. The chief edifices have all been erected for religious purposes, and are fit receptacles for the glooms of superstition. In times darkened by superstition the greatest and most costly buildings of every nation have always been erected; the prejudices of religion have then a more powerful influence
over

over the human mind; and the people assist with enthusiasm the accomplishment of works, which they deem so pleasing in the sight of their Gods. The chief grand remains of buildings, which exist in Hindoostan, have immediate connection with their religious institutions, and attract admiration merely from the time and labour necessary for their construction. The architecture possesses little merit, either for regularity or for elegance. Choultries and Ghauts for the accommodation of travellers have indeed been erected; but they are more frequently built at the present day; and, if in some cases not quite so magnificently as formerly, it must chiefly be owing to the more equal distribution of property, and the little reliance the natives now place on the efficacy of these edifices, in obtaining forgiveness for their sins; whereas, in former times, the erection of one of these buildings would render illustrious the most atrocious villain.

ASTRONOMY and the sciences were formerly
studied

studied in Hindoostan; but they seem to have been known only to the Brahmins; and by the indolence of that race they are now almost forgotten. The utility of science is wonderful, when it is open to all ranks; but when confined to any one sect, it is generally perverted to base and self-interested purposes. To such purposes have the Brahmins in India (like the Jesuits of Europe formerly) devoted their knowledge. Instead of disseminating it among the people, they have employed it for the establishment of their own authority.

If the arts had been carried to a high degree of perfection, some traces of that perfection would have remained; but we find the mechanical instruments of the native simple and unimproved, and his tools for agriculture and building, such as a nation emerging from a state of nature would first have invented. I mean not to assert, that many of the arts known and esteemed in Europe, have not had their origin in this country: it is probable that Hindoostan was one of the first countries

countries which emerged from barbarism. But there is no appearance of its having at any former time greatly excelled that degree of civilization, such as it is, which exists at this day.

It is fair to suppose, that a people who are said to have enjoyed such times of prosperity and opulence, and who live entirely on the vegetable productions of the earth, would have much improved on the art of cultivation. The Hindoos, however, seem not to have been at much pains to increase the natural productions of the country, by the introduction of foreign seeds or plants. That the climate and soil are highly favorable to such introduction has been proved by the recent labours of Europeans. If the vegetable world had been improved, not even the wide destructive ravages of the fanatic Moosulmans could have eradicated the traces of such improvement; since the natives would always have eagerly cultivated, what they found to be useful.

It

It has been said that India is the gulph, which swallows up the specie of Europe, and that there is no channel, by which it can return to its former possessors. If this be true, the wealth and resources of the country must be greater at this time than at any former period. The Mahomedans certainly despoiled it at different times of great riches, but these were nothing when compared to the estimated wealth of the country. The Hindoos have as often risen superior to their bad fortune, and have astonished the world with their quickly acquired wealth. Distrustful of man, and avaricious in disposition, they have ever been known (particularly in times of public calamity) to bury their riches in the earth; and it is probable, that immense treasures are thus concealed, even at this day, throughout the territory of Hindoostan. The specie, continually arriving and enriching India, is received in exchange for manufactures purchased by the merchants of Europe, and of the Northern parts of Asia and Africa. At the time the Greeks first became acquainted with

with India, the demand for her manufactures was but small, and consequently the ancient Indians did not possess equal advantages of commerce with the moderns. During the time of the Phœnicians, and even at a more recent period, when the Venetians were chiefly the carriers of the merchandize of India, the goods exported were but trifling, when compared with those of the present day.

NATURE has liberally bestowed on India the materials proper for clothing. Cotton is the natural production of the country; and it is no ways extraordinary that the Indians inhabiting a warm country, should be famed for the fabrication of fine cloths. Throughout the world the inhabitants by industry have generally supplied themselves with some sort of clothing, and they appear to have been particular as to the texture of it according to the situation of the country. The North is supplied with men hardy and strong for the manufacturing the weighty metals and for other laborious employments; while it is permitted

permitted to the feeble Indian, in a country unfavourable to exertion, to occupy himself with the more easy labours of the loom.

WHEN writing on the progress of national refinement, how is a standard for civility to be fixed? It has been generally accounted, that those countries alone are civilized, where laws have been framed for the protection of life and for the safety of property. *That* country therefore can never be called civilized, where the priest stands before the altar of his idol, with his hands reeking with the blood of the newly slaughtered victim; whose laws permit the son to expose to the flood the being who gave him birth, when oppressed by years, and unable to labour for the support of life; where the youthful widow is compelled to finish a short life upon the pile of her deceased husband, or else must survive his loss in ignominy or servitude: where human sacrifices are offered up to appease the demon of destruction; and where the woman who has been long barren, offers her first born to her
 God,

God, by exposing it to the birds and beasts of prey, or suffering it to be carried away by the flood of the Ganges.*

THE Indians at present under the British dominion, particularly those near to the seats of Government, appear inclined to dismiss many of their prejudices. The richer Hindoos in particular, affect to despise many of their former customs, to which the destructive persecutions of the Mahomedans only served to rivet their affections. They however rather copy the follies, than the virtues of Europeans, and endeavour to excel them in luxury and expense, rather than in knowledge. They have acquired the same freedom of behaviour, without the generosity and independence of spirit; and they are more eager in the acquirement of riches, without the same enterprize and honesty of principle. To over-reach the stranger by the lowest artifices of

* Many of these unnatural cruelties were perpetrated publicly in the presence of Europeans at the last Hindoo festival, in the Island of Saugor, in December 1801.

of despicable chicane and intrigue, is considered by the trading Hindoo as his *calling*. If the passions have not the same influence over him as over the more vigorous and impetuous European, the influence of the virtues is still less. If he is less quick in resenting injuries he is utterly insensible to every feeling of gratitude. To vegetate in sloth is the delight of the Hindoo: and he is never roused to exertion but by the calls of necessity, or to gratify his ruling passion, avarice. He is dastardly in spirit, and will seldom stand a contest with an open foe; but is rather inclined to injure his enemy secretly. When transported with anger, he vents his rage with feminine impotence in the vilest and foulest reproaches; but this fury is quickly damped, if likely to be resented by force.

THE Hindoo has a strong propensity to indulge in the luxury of the palate. Though prohibited by his laws from feeding on the flesh of animals, he feasts luxuriously on
ghee

ghee and spices; and quaffs with delight, the drugs, with which he gives fresh relish to the naturally powerful effects of tobacco.

It has been the fashion to dwell with raptures on the humanity and mildness of the Hindoos. But can *that* people be called humane or mild, who can with unmoved countenance and unfeeling hearts behold the tortures of their nearest relatives perishing in the flames, or drowning in the Ganges? Friendship indeed appears to have little power over their hearts; and the tender ties, which bind an offspring to a parent, are frequently forgotten. The ambition of the Hindoo is moderate, and he bears a stain on his honor with great calmness, provided he has thereby increased his wealth. The generous spirit of independence never warms his cold and timorous breast; he crouches with the most abject servitude and flattery to his superiors, and is treated in the same manner by his dependants, over whom he takes every opportunity to tyrannize. This indeed
has

has been ever so much the character of the Hindoo, that the Mahomedans always found him the best instrument for oppressing his own countrymen. The chief consistency of conduct in the Hindoo is his strict observance of the tenets of his religion : the daily ceremony of ablution and prayers he never neglects, and there is no penance, which he will not undergo, to appease his angry Gods. Different tribes differ much in their dispositions and in their superstitions : the Bengalese, perhaps, of all the other tribes, are the least enterprizing and bold, and more the slaves of prejudice. The Poligars of the Peninsula, the Mahrattas, Nairs, and Seiks are all different classes of Hindoos, bound by laws peculiar to themselves, and are resolute and warlike tribes.

THE natives who have been converted to Mahomedanism, and who are of the lowest rank, are generally a very dissolute people, slaves to prejudice, and disgusting in appearance. The other Mahomedans partake
much

much of the characters of the Tartars, Persians and Arabians, from whom they are descended; but have degenerated in a greater degree than the present much degenerated nations from whom they sprung. Inhabiting a warmer, and more enervating climate, they have lost much of their original boldness of character, and have become indolent and ignorant. The power, they have possessed in Hindoostan, has increased the natural arrogance of the Moosulman; and their command of a rich and fertile land has rendered them luxurious and debauched. Nursed in the prejudices of a religion *which has engendered sensuality and inactivity through all the countries, in which it has been propagated,* they easily surrender themselves slaves to the most dissolute passions. They retain however some good qualities: although revengeful, they still have some independence of spirit; and though eager in the acquirement of wealth, they spend freely what they acquire, and are seldom tainted with the vice of avarice.

They

They are jealous of their honor, and pay great attention to the outward ceremonies required by their religion. Some few labour hard in the acquirement of knowledge, but being adverse to innovation in science, they do not improve upon the learning of their forefathers. Some of their princes have possessed very elevated and refined minds, and have governed their dominions with mildness and liberality ; but in general, they have been ignorant and depraved, and, without including the horrid massacres of the first conquerors, have committed such rapine and cruelties on the Hindoos, that I know of no other race who would so long have borne their tyranny and arrogance. About the residence of the prince, there was splendor and magnificence ; but the peasant was despoiled of his property by the avarice of the rapacious officer, who enjoyed in a conquered country a too uncontrouled authority. The latter part of the reign of the Mooslims has been marked by a series of commotions and competitions for power, by which both the country and people have greatly suffered.

ed. Whole districts have been pillaged without mercy, and the oppressed natives, forced from their habitations, have wandered into other provinces.

THE Hindoos, if they would meditate on the occurrences of the last century, would perceive the advantages, they have gained by a change from a despotic to a free government ; from the rule of a prejudiced, illiberal, and uncultivated people, to that of a generous and humane nation, among whom the laws, which regulate the union of mankind, are mild and properly defined. By taking advantage of the present times of tranquillity, when they are protected in their rights and property by the arms of the British nation, and assisted by her in any exertions, which can tend to their benefit, they might soon far excel any state of refinement or prosperity, of which the ancient Indians could boast. The country is fertile and populous. Nature has lavished on it many productions fit for commerce, with inland navigation for the conveyance of goods, and the protection

protection of shipping. If the natural resources of Hindoostan were all brought into action, it might soon become a powerful and opulent country. More of its productions might be bartered with great profit, for the specie, or for the more bulky and weighty productions of the West, which then would be more required. Tillage might be much encreased; and the vast wastes, which appear to have ever been uncultivated and uninhabited, might be covered with the rewards of industry. Additional revenues would assist the arm of government, and the country cleared of jungle would become more healthful, and the native consequently more vigorous. The inhabitants, enjoying tranquillity and prosperity, would turn their attention to the acquirement of knowledge, and to the investigation of truth.

THE chief obstacle to the improvement of the Hindoos is a constitutional indolence both of body and mind, which is encreased by their subjection to the prejudices of religion, and the restrictions of *cast*. Their bodily indolence is perhaps

perhaps in some degree induced by the climate. Strangers, who come to this country, gradually become enervated and inclined to inactivity. We experience this ourselves every day; and many instances can be brought of hardy races of men, who have degenerated in this warm and enfeebling clime. These effects cannot perhaps be overcome; but Providence, as if to mitigate the inconvenience, has granted great fertility and a numerous population to those countries, whose climates are adverse to strength and bodily exertion. Chained down by their prejudices, the Hindoos cannot travel to distant countries, for the purposes of commerce and the attainment of knowledge; and consequently remain ignorant concerning the affairs and characteristics of other nations. Indeed they possess not the least *curiosity*, which is the primary incitement to knowledge, and they take no advantage of the means of inquiry, which are now open to them by their communication with Europeans.

In fact, human nature must proceed gradually
in

in refinement. Experiments have been tried, to allure the savage from the pursuits of his ancestors and by education to cultivate his mind, and they have not succeeded. Men naturally perceive the failings of others less improved than themselves; but they are blind to their own imperfections. The Hindoos, above all other nations, are restrained from innovation by the tenets of their religion. During the several centuries they have been ruled by foreigners, whether under a persecuting or lenient government, little change in their character appears. The restriction of *cast* must ever depress the naturally independent spirit of man; and though the Hindoo may perceive the folly and cruelty of his customs, he neither dares to propagate his sentiments, nor avow his opinion; indeed he cannot even direct his own conduct according to his judgment. He dreads the loss of *cast* now, as much perhaps, as in any former age; and it is not to be wondered at, since it still subjects him to the misery of being an outcast from his family, and to be regarded with abhorrence by his countrymen. While the dread of this punishment

nishment remains, (and perhaps it need not long remain under the influence of a civilized government,) we cannot expect that the horrors of the bloody sacrifice and of the funeral pile, of self-devotement and of self-torment, of exposing the parent and destroying the child, will ever cease.

THE only effectual expedient for the improvement of this idolatrous and deluded people appears to be the civilizing influence of the Christian religion. It is perhaps too arduous an attempt for Philosophy or human policy. Philosophy indeed has already acknowledged that the difficulties of the attempt appear insuperable.* But though the superstitions of the natives are certainly great obstacles to the propagation of truth, these superstitions are not to be deemed invincible. We cannot believe that the Hindoos are an exception to the human race. History affords many instances

* See every book of Travels through Hindoostan for the last two centuries.

stances of nations, who have yielded up their ancient and inveterate prejudices to the truth of the Gospel. Besides, it is a fact, that this very country has felt its power; and that there are numerous classes of the natives who profess obedience to the Christian faith.

PROTECTION from persecution for religious opinion is the chief encouragement to the investigation of truth; and it is not wonderful that little success followed the cruelties of the Portuguese, and their persecuting zeal. This protection is now afforded by the British government. The dissenting Hindoo may be expelled from his cast, but no violence can be used against his person, and his rights as a subject remain unimpaired. This protection, and the general mildness of the British government, must in time, animate the natives to make some attempt to share with us in the daily evident benefits of general knowledge. The reflection of mind necessary for the attainment of general knowledge, will lead them to the examination of principles.

principles. Truth and its evidence will then be displayed to their view ; and, in this way, we may hope that their superstitions will gradually lose strength, and, in time, disappear.

principles of Truth and its existence will then be
discovered to their view; and, in this way, we
may suppose their superstitions will gradually
disappear, and in time disappear.

When we consider the state of the human mind
in the present day, we are struck with the

longer and longer period of time which is
now required to bring about a change in the
views of the human mind.

It is a fact which is well known to all, that
the human mind is now in a state of
transition, and is passing from the old to the new.

It is a fact which is well known to all, that
the human mind is now in a state of
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It is a fact which is well known to all, that
the human mind is now in a state of
transition, and is passing from the old to the new.

تهیه و دعوی مجیب که در محل مناظره
بتاریخ سوم ماه شوال سنه ۱۲۱۶ هجری در
مدرسه عالی خوانده شد

THE S I S

PRONOUNCED AT THE DISPUTATION IN
THE PERSIAN LANGUAGE ON THE

6th OF FEBRUARY, 1802,

BY

MR. J. H. LOVETT.

مجلس شورای عالی معارف
در ۲۲ بهمن ۱۳۱۵
تأیید شد

THESES

PRESENTED AT THE DIPLOMA IN
THE PERSIAN LANGUAGE ON THE
OF DIPLOMA IN

BY

MR. J. H. LOVETT.

بسم الله الرحمن الرحيم

بعد حمد و الصلوة علی اولیاء چنین گوید

استقرار مدرسه در ملک هندوستان هم سرکار
انگریز و ام اهل هند را موجب فوائد و افره باشد
آیا آئینه خاطر اهل نظران و صاحبان درامچه
و عوی صریح بخبار شک آلوده میتواند شد پس
فرض بکنید که قومیکه یکنانه اقوام روی زمین باشد
و در دیار بعید که ایشانرا اول جهت سیاحت
انجابه نیرومی فرمان روائی بحر عزم تجارت و قصد
داووسته بود بعد سرانجام چند جنگهای متواتره و حروب
متکثره که بتروقات پنهانی و مخالقات عیانی
بظهور آمد و مبدء آن حمله اعدای موروثی و منشأ
آن مراسم کمر و بدعت و مراتب تکبر و جهالت
و البان آن ملک بود بر قلمرو آن دیار تسلط یافته

مضافات ممالک بیرونی خود را مضاعف و مزید
 نموده اند از آنچو بناء ضعیف بامداد مساعی
 و کوششهای بلیغ با وجود ممانعت کثیره بذریعہ
 شجاعت و استقامت در عرصہ قایل طفل
 جد و جهد که در پی خونریزی او جمیع الناس متفق
 بودند در عین مهمل نشینی ادای حقوق شیر خواری
 والدہ عزیز وطن خود و استیفای امید های او نموده از
 منع هیچ مانع ممتنع نکشته کمند جا نیتانی بگردن
 اژدهای مکر و عناد افکنده هلاک کرد و بتائیدات الهی
 باین مرتبہ اعلی رسید که از حد حصر و حوصله امید
 بیرون بود صاحبان بنظر غور این بناء ضعیف را
 ملاحظه فرمایند از وقتی که کشتی بانان دریانورد
 باقالیم غریبه بامید منافع پر مخاطره میرفتند و ارباب
 تجارت بادل شکسته و مظلوم تعدیها و محبوس
 و اراغذاب میباندند تا آنکه سپاه جهت حفاظت و حمایت
 اهل عزیمت و راست بازی کمر همت بسته
 لوازم

لوازم جوانمردی بکار برد و تا آنکه ملک دار
 هر تدبیر از اهدا سلطنت خود انتقام گرفت
 و هر سبیلی و اسبابیکه ظاهر و مخفی بقبضه عنین
 موجود بود آنرا در یقه ترقی خود ساخته طور آرایش
 بنام و طرز آسایش عباد با هر چه لائق انتظام نیک
 سرانجام باشد از بطن عدم بمعترض و جود
 آورده عفریت عداوت را از معرکه جدال بحجیم انهدام
 ارسال داشته عنان اهدت از ان سوپه پیچیده هر چند
 درین اثنا صمصام استعداد بر سرار باب بنقض
 و نفاق تا غایت ربع مسکون باند کشیده و با سباب
 جمع آورده خود انهارا مغلوب داشته تا هم هروس عالم و هنر را
 چست در بر گرفته بوساطت آن صاحب جمال نهال
 عقیدت و جان نثاری و متابعت و فرمانبرداری در مزرعه
 دل رعایا و بوسه ستان خاطر بر ایام سرسبزی و شادابی
 نشانند درین دور فتح و ظفر انجم که تاثیر جارت
 و جوانمردی و روشن دلی و تدبیر با تاثیر سرکار

انگریز جاوہ کر شد سچہ ثبات و قیام مزاج والا امتزاج این
 فرقه عالیہ رنج و تصدیعات ناکوار ہر زمان ناسمجار
 کشیدہ پامی اس مقامت در وامن کوه صبر نہادہ و بچہ
 عتال الہام منزل از وادی ہر مغیالان مخاطرہ مایہ
 جمیعت بامامت بروہ و بچہ اعبدال مزاج در ایام ظفر
 و اقبال شد بز اخلاق و مراعات بحولانکاه عرصہ
 معدلت تاختند ازین صفات لائقہ و حق شناسیہای
 فائقہ کہ در جنب استمداد این طائفہ معزز و مکرم
 بود جبر و تکالیف از جہال و متکبران برداشتن پامی
 اہدات بکوبہ صبر مستحکم کردہ ثمرہ لائق بمکافات
 برداشتند یعنی سلطنت عظیم الشان و مملکت
 رفیع البیان کہ ہر ملکش رشک بہشت برین است
 بقبضہ اختیار و حیطہ اقتدار در آمد اما تفصیل آنرا
 در پردہ توقف گذاشتہ عنان توجہ بر شیوع احوال
 مردمان این ملک میگرداند کہ درین مقام مناسبت تام
 دارد اگرچہ اظہار شایان درین مجمع ضرور نیست و نام
 گرفتن

گرفتن آنها هم چه فایده مگر اینست در باجمال مذکور میشود
 و نور مردم این ملک بخدی است که یکی از جماعه ممالک
 فرنگ بمقامه شمار نمیدانند و در زر خیزی و پرزری
 بلکه در وسعت یک صوبه اش باتیم دیگر امکان
 میتواند شد اما اختلافات این قوم در راه و رسم و دین
 و مذهب و قومیت و لقب و معبد بی نهایت است و در
 مظالمیت و ستم رسیدگی از دست حکام حال هم از
 سابق کمی نیست مگر جایگاه عنان اختیار و حکومت
 بقضه اقتدار صاحبان عدالت مدارانگر بر بهادر آورده
 نتیجه بر عکس یافته با آرام و اطمینان میکند رانند
 و یکی از جماعه ندایر صائبه این فرقه عالیه ایستگاه احوال
 مردم را بر رسم و آئین و دستور و قوانین خود با ضبط و ربط
 ملایم و پندیده انگریزی انضباط بخشیده دین و مذهب
 هر قوم را است یا شد یا غلط بتنظر ترحم و شفقت
 قبول دارند آیا کدام ولی است که از استماع این
 احوال متأثر نگردد و اگر سامعین از قوم انگریز باشند

و متاثر نشوند از آن قوم خارج اند و اگر از آن قوم اند
 که آنرا مادی شمشیر آلات و اسباب حروب
 و فتوح با تمام موجود باشد و از آن دین متین که
 جمیع الناس را از جمله انجمنشان خود شمارند
 و بمشاهده نقص و نابکار بهائیکه نفس انسانی را
 لازم است نظر ترحم و شفقت دریغ ندارند و قدرت
 و رحمت خدا را بر بندگان او از شفقت خود ظاهر
 میگردانند درین صورت دلی نیست ازین محاسن که
 خالی از تاثیر باشد هرگاه چنین مطالبی دلپذیر
 مقصود این قوم روشن ضمیر باشد و اہمیت والا
 نہیات آنها باین مقصد ارجحند مصروف باشند البته
 و عوی این عاجز را بر قم ارتضا مزین خواهند فرمود
 این قدر تردد باقی خواهد ماند کہ بچہ و جہ این مقصد
 ازپروہ بطون بیمار گاہ ظهور و نماید فی الحال
 بی تامل خواهند فرمود و است کفایتی آفرین صد آفرین
 لیکن مسبب کجا و اسباب کجا مقصود و سرکار انگریز
 فنی

فی الواقع بموجب رفاهیت خلایق و خوشنودی
 خدا باشد کاش اتفاق مشاهده آن بچشم ما هم
 کرد که نیک نامی سرکار انگریز و آسایش عباد
 در آن منصوص است لیکن حیف که چندان مواضع
 دشوار بنظر می آیند فی الواقع در ملک بیگانه آمده ایم
 و اختلاف میان ما و این قوم در راه رسم و دین
 و مذهب و علوم و فنون و طبائع و حکم چنانچه در صنف
 و لسان هر ظاهر است آیا توطن و تولد ما از سر نو
 میبخشاید باید که در ممالک محروسه صاحبان انگریز
 هرزبانی که باشد که ان از متوسلان سرکار آنرا بدانند
 سوای آن بر طرق انتظام ممالک ولایت واقف
 شوند و از حالات و انقلابات این ممالک هم آگاهی
 حاصل نمایند تا دیگران را نفع رسانند و اگر خود را
 از نفعی بی بهره خواهند بود کی صورت آن بآئینه
 ضمائر دیگران معاینه خواهند کرد و ایند آیا متوسلان
 سلطنت انگریز که از حسن شعیر و سواک اینها

چنان نتیجهٔ فلاح بر آور دنی است که بمزرعهٔ خاطر
 رعایای این ملک بعید تخم عقیدت و تبعیت کاشته
 طوق فرمان برداری بکردن رضامندی آنها اندازند
 و آثار بدعت و خونریزی بترویات صائبه از صفحهٔ
 خواطر خلائق محو و عناد مذاهب مختلفه از لوحهٔ
 ضمائر یکدگر صفح گردانیده نصفت و عدالت پیش بینان
 را که در کتب و افسانه‌های این قوم مظلوم مرقوم است
 بحرصهٔ ظهور آرند و افسانه‌های ماضی را بیقین حال
 مبدل سازند و آیاماموران اینچنین امر عظیم
 و مظهران این گونهٔ مطالب کریم برای ادای لوازم
 عهدهٔ خود تربیتی مقبول و تعالیسی معقول یافته
 و نقد حال آنها بمسک امتحان کامل عیار شده یانه
 و از جملهٔ موانعات و شوار اختلاف لسانی است
 که فرانسویان را از عداوت و تک و تاز قوم ممالیک
 در تسخیر و در تنظیم ملک مصر زیاده و شوار بود آیا
 مستغنی بکه بحضور صاحب عدالت بیاید احوال
 او

او را از روی دین و مذهب از تقریر او فہمیدہ
 و بمطالعہش وارسیدہ عدل و انصاف او میتواند کرد
 آیا سفیر یکہ از سرکار والاہدار پدش کسی از حکام
 و رؤساء این دیار برود بطرز شایستہ و طور
 بایستہ بی ایچ فرو گذاشت آداب و مطالب
 جواب و سوال کما ینبغی بچستی و درستی میتواند
 کرد آیا والی این ملک کتب این قوم را چہ کتب
 و بیہ ایشان و چہ کتب علوم دیگر ویدہ و فہمیدہ
 قوانین صائبہ و فراخور احوال اینہما مقرر میتواند
 کرد خصوصاً کہ مسطور داشتن علم و کتب خود ہمار مسہم
 قدیم و عادت معہود این قوم است بلکہ رتبہ علم
 و بزرگی کتاب خود را در اخفا دانند و این جوانان
 تازہ وارد کہ از ولایت می آیند آیا از مایہ علوم مہلواند
 یا خالی از ان و صاحبانی کہ بسن شباب وارد این دیار
 بعیدہ میشوند آیا در معرض خطرات اندیانہ و برای
 محافظت و سرپرستی بجای والدین بر سر ایشان کیست

تخصیل عاوم ضروریه که بدون آن حصول امری از امور ممکن
الوقوع نباشد از که و کجا نمایند و در جواب این سوالات
صاحبانرا خطره عظیم در پیش است که نیکنامی سلطنت
انگریز بهما در بان دالبته است و کیست که دفع این
مشکلات و تحصیل این مقاصدات نماید و کدام کس
طاقت برداشتن رنج و صعوبات این قسم در خود
دارد که همچنین مطالب عظیم را ترتیب دهد لیکن
صاحبان خاطر شریف جمع دارند که اسباب ظهور
این مطالب و سرمایه حصول این مقاصد موجود است
و آن این است که مدرسه عالی رتبه زینت بنا و حسن
ترتیب یافت و بانی مبانی آن نواب عالیجناب
کردون افتدار سپهر مدار سلیمان جاه سکندر چشم
وارا دستگاه جمشید خدم محمدن انصاف و عدالت
که هر صدف امارت اشرف الاشرف لار و لزلای بهادر
وام اقباله است اله تعالی ذات عالی صفات بانی این
مخزن عاوم را ناشیوت رقوم عاوم بصفتحات روزگار از چشم
حساد

حساد و مصدون داشته که مروای خلاق داراد و بنام
 این مدرس را که مجمع افانل اصناف عاوم و معدن
 فضائل فنون است توفیام آسمان و زمین تاسیس
 و استحکام بخشیده طالبان کمال را به فیوضات
 نامتناهی فائز گرداناد

باید دانست که بحسب ضرورت بعضی فقرات
 از رساله انگریزی ترجمه نشده است و آن این است
 فقره اول تا چهارم که بطور دیباچه بوده است
 و از هفدهم تا آخر که بطریق خاتمه بود گذاشته شد
 سبب این بود که تا مباحثه در روز مناظره بدیرنگش
 حکم والا در اختصار آن صادر شد مطابق آن بعمل آمد
 و در فقره هشتم بعضی اسما اخبیه از خوف کز خنکی
 و ثقات نیارود باقی مطابق اصل است

TRANSLATION OF THE FORE-
GOING THESIS.

POSITION.—“ AN ACADEMICAL INSTITUTION IN INDIA IS ADVANTAGEOUS TO THE NATIVES AND TO THE BRITISH NATION.”

GENTLEMEN,

MY first sentiments on meeting you here, differ from any thing that I could have myself expected. On a subject so magnificent, what tongue could refuse its praise: what heart, that is capable of a worthy emotion, has yet ceased to contemplate it with admiration and respect? I looked forward for my part with ardor to that period, when my own feeble voice should swell the exultation of thousands: when the great ends, for which we are here assembled, should have received the confirmation of experience; and enabled many besides myself to offer it a more worthy tribute of our applause.

WHENCE

WHENCE then my regret, when an opportunity so appropriate for expatiating on the great undertaking, though yet in its infant stages should here present itself? It is, alas! that, before such judges, so great a cause should have so weak a defender : that the talents, which now oppose me, which embellish, while they have derived assistance from the Institution, should make their first effort to search into its defects ; to magnify the difficulty I feel in doing it justice, and decry those means, which enable them to do so, and with which their very utterance so little corresponds.

AND yet, perhaps, it is more fortunate as it is, that the weaker advocate should support the cause of truth ; and that ingenuity, though with the reluctance, which I am sure you will feel to exercise it, should be employed on that side, where there is the greatest occasion for it.

I SHALL proceed therefore to the point ; and
repeat

repeat my proposition, which to me carries the weight of axiomatic truth.

“ AN Academic Institution in India proposes most extensive benefits to that country, as well as to the British nation.”

CAN it be doubted? Suppose, gentlemen, that the greatest nation on the face of the earth has, in a remote region, to which their steps were first guided by the genius of commercial enterprize, protected and confirmed by their maritime greatness; after the course of several glorious and successful wars, induced as well by the envy of their national enemies, by their open hostilities and secret intrigues, as by the fraud, insolence, ignorant presumption, and harrassing exactions, of every local government with which they had to deal; suppose, I say, that such a nation has added a vast appendage to its colonial dominions.

FROM so small a commencement, aided by
industry

industry and perservance ; over such multiplied obstacles, combated with valor and resolution ; we behold, in a period of years that seemed scarce sufficient for the formation of the design, this infant effort, which all the earth seemed determined to crush, “ equal the deserts, nay surpass the hopes of its country ;” trample upon the difficulties that opposed its progress ; strangle the reptiles that beset its cradle, and, “ non sine diis animosus,” rise to a height beyond the reach of all ordinary calculation.

WE behold gentlemen, from this slender beginning ; from the sailor tempting an untried clime for a dangerous and precarious profit ; from the merchant sinking beneath the weight of cruel exactions or expiring in the dreary depths of a dungeon, to the soldier raising his arm in the defence of enterprizing industry and lawful gain ; and finally, to the statesman, after avenging his country’s cause and turning to the account of its greatness those very instruments, which malice, open or concealed, had employed

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ed against it, engaged in laying down plans of administration for the happiness of thousands and pursuing all the suggestions of an enlightened policy ; turning from the field of battle, where he had sacrificed the evil genius of his country, and though still wielding a formidable weapon, over its most distant enemies, overpowering them with the resources which he had created ; still, I say, fostering science in his bosom, and planting with her hand, in the hearts and interests of his subjects, attachment to his Government, fidelity to his country, and veneration for his person ; from the time, in short, that the calamities suffered by HOLWELL seemed to shake the very foundations of this great fabric ; to the time when CLIVE replaced the corner stone ; when HASTINGS gave shape and consistency to the work ; when CORNWALLIS raised the pillars ; till when WELLESLEY crowned the edifice, and bid the flag of Britain fly there, for ages yet to come : in the whole course, I say, of this splendid series, we see the uniform effects of British valour, magnanimity, prudence, and policy ; fortitude

itude under the trials of adversity ; intuitive foresight in the moment of danger, and moderation in the hour of success.

THE exercise of so many pre-eminent virtues, so constant and so united, has met with the recompense which it deserved. An empire is the reward of its toils. Some of the fairest regions of the globe compose it ; and without expatiating on those gifts, which lavish nature has bestowed upon it, I shall turn to the more interesting and appropriate subject of its inhabitants, of the many and multiform nations which it contains. I shall not detail them to this assembly : I need not, even by name. Suffice it to say, that they form a mass of population, exceeding, perhaps, that of any individual European state. They differ, however, in many essential respects, from the rest of the world as a body, and scarcely less so, when respectively contrasted amongst themselves. In wealth, nay often in extent, each province is a kingdom, possessing the distinctions of language, local custom, immemorial institutions,

tion, habit, usage, and hereditary belief. In all, it is true, some strong affinities of primæval system, varied little by the innovations of modern times; in all, the same analogies of despotism, with a reference almost equal to both these periods of history, prevail. From the latter, we may fortunately except such portions of it as have known the protection of the British law; which has in nothing shown more the symptoms of a wise and beneficent policy, than in its attempts to administer the government of these several nations, which providence has submitted to its care, by a union of its own mild and benignant temper with the modes and usages, most familiar, and most sacred to each.

The very prejudices of a people are respectable. With what dignity does resistless power, fresh from the field of conquest, make such a confession! With what rapture do the eyes of suffering humanity, and the spirit of true religion, turn to such a sight, from those altars, where the name of the Deity, our Common Creator, is profaned; where

where superstition offers his true service the most deadly stab, and where incense from the most perfect work of heaven, mangled and overthrown, is offered up to the God of the Crescent or the Cross !

Do I address a heart which does not go along with me ? If you are Britons, I do not. If you are of that exalted nation, whose least means of conquest is the sword, I do not ; if of that blessed faith which looks upon every fellow creature as a neighbour, which allows for the frailties of human understanding, and vindicates the ways of God by imitating his most benign attributes, I do not.

HAVING approved, therefore, gentlemen, and, I trust, applauded, one of the most noble designs of a great and enlightened nation, which, turning from scenes of blood, and casting away the rod of salutary resentment, asserts her claim to dominion by a more glorious charter than that of the sword ; you become anxious, no doubt
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that the most safe and effectual means should be adopted for carrying them into execution. You will say, it is great, it is glorious! but where are the means; or who is to effect it? The intentions of the British government are most beneficial, and most worthy. Would to God, that we might see them effected in our time! We should be most happy, as we rejoice in the name of Britons, and in the happiness and prosperity of the human race. But alas! what obstacles present themselves! We are a foreign nation, and differ from these our subjects not less in manners, habits, customs, religion, arts, sciences, tempers, and modes of life, than we do in language or complexion. We must be naturalized and regenerated. You must suppose the British Government to have always at its disposal a body of men, understanding as many languages as it has provinces to govern; skilled in the laws, government and constitution of their own, as well as the history and politics of this their adopted country. They cannot convey to others an idea of the benefits, they wish to share with them, until

until they have learned them themselves; and can make their new countrymen understand them.

HAVE these public servants of their country, whose conduct, whose wisdom, and whose example, is to effect so great a work; to attach the inhabitants of a distant empire to her dominion; to yoke the affections of a people, in every respect so prejudiced and so distinct; to efface the traces of blood and devastation by the administration of provident laws, and the salutary ordinations of peace; to smooth the animosity of contending sects; to realise the fables of a learned, but long oppressed people, who have given up the search for justice every where but in their books: have these ministers, you will say, of a design so splendid, these repositories of a trust so arduous and so great, been carefully brought up to receive and to discharge it? Have they been closely examined as to their proficiency in so sacred a science? Have their qualifications been minutely and satisfactorily ascertained?

certained? Above all, have they overcome that essential barrier, the difference of language, which their rival nation, in a conquest nearer home, (the occasion and theatre to us of new victories) have complained of, more than the swords of the Mamelukes?

CAN the magistrate hear the plaint of a petitioner in his native tongue? Can he judge of the extent of his grievance; and, without a reference to modes and ideas, which have no correspondence with the situation and sentiments of the sufferer, can he apportion the just measure of his relief? Can he know how to appease the scruples, to avoid wounding the feelings, of his fellow subjects; and conform to certain modes, indifferent in themselves, but necessary to render him respected in the eyes of a people, who have preceded us in the arts of civilization? Can the negotiator expatiate with freedom, and in a style suited to the character and disposition of his court, on the most intricate points of national debate; and infuse, while he talks, a taste for liberal policy, and

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an admiration of the political intercourse of the most enlightened nations? Can the legislator, in fine, either by himself or the researches of his fellow citizens, explore the antiquated records of the laws, government and religious institutions of a people, taught to conceal these important pages, habituated to doubt of the motives which actuate an enquirer in authority; and frame regulations the best adapted for the promotion of their prosperity and welfare?

HAS all this been done in their own country, or can it? Do they themselves come out here perfected and matured even in those branches of science, which would form a necessary part of the education suited to their rank and expectations in it? If not, where is it to be acquired? Is not the time of life, at which they reach this country, at which they are to encounter the difficulties and the temptations of a new and untried clime, its most dangerous, if not most tender, period? Who is to supply the place of parental care, or the benefits of academic discipline?

line? By whom are the unsteady steps of youth to be directed; its imprudent sallies repressed; its noble efforts encouraged, and all its growing energies called forth? Who will persuade this gay and thoughtless age, that now is the time for inuring itself to habits of regularity and discipline; for laying the foundation of all that is creditable at a more advanced stage of life; all that is honorable to the possessor, and ornamental in the society to which he belongs? Is this to be learned in a land of strangers, and amidst the solicitations of vice?

You tremble for the reply. The interest and honor of your country are committed. Where, or how, is this stupendous work to be accomplished; who is equal to the magnitude of the design; who will attempt to direct its foundation, much less superintend its execution; conduct it over such enormous difficulties as oppose its formation or continuance, and reward himself with seeing it reach the highest point of maturity and perfection?

GENTLEMEN,

GENTLEMEN, let your minds at rest. Let an anxiety, which does honor to your patriotism, live no more. The Institution, which you look upon as visionary, as too high for your hopes or imagination to reach to, exists. It is—the College of *Fort William*, and the founder is WELLESLEY. May whose genius, as it first conceived the undertaking, long continue to watch over and protect it! May the learning and virtue, of which he is an example, long flourish within its walls! And may its effects be seen to the latest ages in the peace, happiness, and prosperity, of this invaluable appendage of the British empire; increased strength to its domestic resources, and increased glory to its illustrious name!

It will occur to you, gentlemen, that in the course of the foregoing remarks, however imperfectly submitted, I have confined my observations, entirely, to the great national and professed objects of the Institution. I have not bestowed a thought upon those other and secondary considerations, for which however the most respectable societies

societies are formed, nay universities founded, elsewhere; I mean the general purposes of literature, and the promotion of science, without an immediate reference to those immense and splendid objects, that here present themselves. Yet, were these the sole purposes, who could say, that all the attention, labor, or expence, hitherto bestowed upon its establishment, will not be most amply repaid by those effects, which they are certain to produce. I have not mentioned the most respectable literary works, that have already appeared there, or which the world may still expect. I have not noticed these masters in Oriental learning, whom the event has brought here together. I have not asserted, what I believe I might with much truth, that more has been done in the short space of eighteen months towards ascertaining the extent of Eastern learning, and facilitating its approach, than any century in Europe has yet produced. I need not detail the consequences, which it has already occasioned amongst ourselves: the many, whom I now see, who have profited by it, nor point to the two singular

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lar instances, that here oppose me, of its effects.

I MAY notice, however, with much propriety, while the subject of Oriental literature and its connection with that of the West continues to occupy our attention, two interesting events, perpetuated by an historian of much celebrity.

UNDER the reign of the Calif WALED (in the beginning of the eighth century), the Greek language and characters were excluded from the accounts of the public revenue. "If," says the author, (and it cannot well be doubted) "this change was productive of the invention or familiar use of our present numerals, the Arabic or Indian cyphers, as they are commonly styled; a regulation of office has promoted the most important discoveries of arithmetic, algebra, and the mathematical sciences."

SECONDLY, a successor of the same Caliph, ALMAMOON, a name familiar to many ears in this assembly, entering, as largely as the spirit of
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of the times would admit, into the liberal views of his father and grandfather, HAROONUR RUSHEED and ALMUNSOOR, (the *Medicis* of the East) about a century after invited the muses from their ancient seats. His agents and his ambassadors collected the volumes of Grecian science. At his command they were translated by the most skilful interpreters into the Arabic language. His subjects were exhorted assiduously to peruse these instructive writings; and the successor of MAHOMET assisted, with pleasure and modesty, at the assemblies and disputations of the learned. (1)

(2) THESE researches of the Caliphs, it is true, were not altogether profound; nor did they make them even so far without restraint. The instinct of superstition was alarmed by the introduction of the abstract sciences: and the more rigid doctors of the law condemned the rash and pernicious curiosity of ALMAMOON. (3)

WHAT would have been the consequence of
their

their more free introduction, of a more unre-served communication of the *Sacred Fire*, the same great author, most conclusively points to: (4) revolutions, perhaps, as great, as any that Asia or Europe has yet seen. The effects however of their partial admission, and the tincture they have given to almost every event that has since happened in the Mahomedan world, are removed from the region of prophecy. These sciences, as they form the boast and glory of the Mussulmans, so have they infused themselves into their very nature, and form the guide, if not the ground-work, of all their actions.

Thus did the taste and patronage of the Caliphs define the creed, as it extended the knowledge, of their flock; and the literary sittings of Baghdad determine the destiny of empires.

SUCH, gentlemen, are a few of the facts which present themselves to a very limited research.

I could add to them with little trouble. Every page of history speaks to the same point. Nor shall the most laborious investigator cite one instance to oppose this incontestable truth : that man, individually, and politically, is estimable only in proportion to his attainments ; that nations have risen, and fallen, as they have manifested in a greater, or less degree, their ardour for the promotion of science and virtue ; and that a high cultivation of learning and the liberal arts has ever marked their most illustrious periods.

THE names of those great characters, to whom their country is indebted for such signal blessings, do not cease to be mentioned with veneration. All ages and all nations boast of them. The æra, in which they lived, is perpetuated in men's minds, with no less regard than that of our pristine felicity. Their glory eclipses, or enhances, that of the throne. The world regards with little less regret, the decay of an Augustan, than of a golden age ; and a line of
Kings

Kings had been buried in oblivion, if not revived by the taste, talents, and liberality, of a MÆCENAS.

BUT it were endless to multiply examples. I have said enough in a cause, which stands so little need of my praise; "non tali auxilio nec defensoribus istis." The truth of my proposition makes me confident, that it cannot have been heard without conviction. I shall reserve therefore the few words I may have still to offer; until I learn, what can be the nature of those objections, which you, gentlemen, may feel it your duty to propose.

NOTES.

(1) HE was not ignorant, says ABULPHARAGUIS (أبو الفرج) that they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties. The ambition of the Chinese or Turks may glory in the industry of their hands, or the indulgence of their brutal appetites. Yet these dextrous artists must view, with hopeless emulation, the hexagons and pyramids
of

of the cells of a bee hive. These fortitudinous heroes are awed by the superior vigour of the grossest and most sordid quadrupeds. The teachers of wisdom are the true luminaries and legislators of the world; which, without their aid, would again sink into ignorance and barbarism.

(2) THE works of speculation or science may be reduced to the four classes of philosophy, mathematics, astronomy, and physics. The sages of Greece were translated and illustrated in the Arabic language, and some treatises, now lost in the original, have been recovered in the versions of the East, which possessed and studied the writings of ARISTOTLE and PLATO, of EUCLID and APOLLONIUS, of PTOLEMY, HIPPOCRATES, and GALEN. Among the ideal systems, which have varied with the fashion of the times, the Arabians adopted the philosophy of the Stagirite, alike intelligible, or alike obscure, for the readers of every age. PLATO wrote for the Athenians, and his allegorical genius is too closely blended with the language and religion of Greece. After the fall of that religion, the Peripatetics, emerging from their obscurity, prevailed in the controversies of the Oriental sects, and their founder was long afterwards restored by the Mahometans of Spain to the Latin schools. The physics, both of the academy and the Iycæum, as they are built, not on observation, but on argument, have retarded the progress of real knowledge. The metaphysics of infinite, or finite spirit, have too often been enlisted in the service of superstition. But the human faculties are fortified by the art and practice of dialectics; the ten predicaments of ARISTOTLE collect and methodise our ideas, and his syllogism is the keenest weapon of dispute. It was dextrously wielded in the schools of the Saracens, but as it is more effectual for the detection of

error

error, than for the investigation of truth, it is not surprising, that new generations of masters and disciples should still revolve in the same circle of logical argument. The mathematics are distinguished by a peculiar privilege, that in the course of ages, they may always advance, and can never recede. But the ancient geometry, if I am not misinformed, was resumed in the same state by the Italians of the fifteenth century ; and whatever may be the origin of the name, the science of algebra is ascribed to the *Grecian* DIOPHANTUS by the modest testimony of the Arabs themselves. They cultivated with more success the sublime science of astronomy, which elevates the mind of man to disdain his diminutive planet and momentary existence. The costly instruments of observation were supplied by the Caliph ALMAMOUN, and the land of the Chaldeans still afforded the same spacious level, the same unclouded horizon. In the plains of Sinaar, and a second time in those of Cufaa, his mathematicians accurately measured a degree of the great circle of the earth, and determined at twenty-four thousand miles the entire circumference of our globe. From the reign of the Abassides to that of the grand-children of TAMERLANE, the stars, without the aid of glasses, were diligently observed ; and the astronomical tables of Bagdad, Spain, and Samarcand, correct some minute errors, without daring to renounce the hypothesis of PTOLEMY, without advancing a step towards the discovery of the solar system. In the Eastern courts, the truths of science could be recommended only by ignorance and folly, and the astronomer would have been disregarded, had he not debased his wisdom or honesty by the vain predictions of astrology. But in the science of medicine, the Arabians have been deservedly applauded. The names of MESUA and GEER, of RAZIS and AVICENNA, are ranked with

with the Grecian masters. In the city of Bagdad, eight hundred and sixty physicians were licensed to exercise their lucrative profession. In Spain, the life of the Catholic princes was entrusted to the skill of the Saracens, and the school of SALERNO, their legitimate offspring, revived in Italy and Europe the precepts of the healing art. The success of each professor must have been influenced by personal and accidental causes; but we may form a less fanciful estimate of their general knowledge, of anatomy, botany, and chemistry, the three-fold basis of their theory and practice. A superstitious reverence for the dead confined both the Greeks and the Arabians to the dissection of apes and quadrupeds; the more solid and visible parts were known in the time of GALEN, and the finer scrutiny of the human frame was reserved for the microscope and the injections of modern artists. Botany is an active science, and the discoveries of the torrid zone might enrich the herbal of Dioscorides with two thousand plants. Some traditional knowledge might be secreted in the temples and monasteries of Egypt; much useful experience had been acquired in the practice of arts and manufactures; but the science of chemistry owes its origin and improvement to the industry of the Saracens. They first invented and named the alembic for the purposes of distillation, analyzed the substance of the three kingdoms of nature, tried the distinction and affinities of alkalis and acids, and converted the poisonous minerals into soft and salutary medicines. But the most eager search of Arabian chemistry was the transmutation of metals, and the elixir of immortal health; the reason and the fortunes of thousands were evaporated in the crucibles of alchemy, and the consummation of the great work was promoted by the worthy aid of mystery, fable, and superstition. But the Moslems deprived themselves of the
principal

principal benefits of a familiar intercourse with Greece and Rome, the knowledge of antiquity, the purity of taste, and the freedom of thought. Confident in the riches of their native tongue, the Arabians disdained the study of any foreign idiom. The interpreters were chosen among their Christian subjects; they formed their translations some times in the original text, more frequently perhaps on the Syriac version; and in the croud of astronomers and physicians, there is no example of a poet, an orator, or even an historian, being taught to speak the language of the Saracens. The mythology of HOMER would have provoked the abhorrence of those stern fanatics: they possessed in lazy ignorance the colonies of the Macedonians, and the provinces of Carthage and Rome: the heroes of PLUTARCH and LIVY were buried in oblivion; and the history of the world before MAHOMET was reduced to a short legend of the patriarchs, the prophets, and the Persian kings.

(3) To the thirst of martyrdom, the vision of paradise, and the belief of predestination, we must ascribe the invincible enthusiasm of the prince and people. And the sword of the Saracens become less formidable, when their youth was drawn away from the camp to the college, when the armies of the faithful presumed to read and to reflect; yet the foolish vanity of the Greeks was zealous of their studies, and reluctantly imparted the sacred fire to the barbarians of the East.

(4) THE influence of truth and reason is of a less ambiguous complexion. The philosophers of Athens and Rome enjoyed the blessings, and asserted the rights, of civil and religious freedom. Their moral and political writings might have gradually unlocked

unlocked the fetters of Eastern despotism, diffused a liberal spirit of enquiry and toleration, and encouraged the Arabian sages to suspect, that their Caliph was a tyrant, and their Prophet an impostor.

THE S I S

PRONOUNCED AT THE DISPUTATION IN
THE BENGALLEE LANGUAGE ON THE

SIXTH OF FEBRUARY, 1802.

BY

M R. W. B. M A R T I N.

(1833)

THESES

PRONOUNCED AT THE DISPUTATION IN
THE BENGAL LECTURE ON THE

SIXTH OF FEBRUARY, 1803.

BY

MR. W. B. MARTIN.

আসীয়ায়েৰা ইয়ুৰোপীয়েৰদেৰ মত নীতিজ্ঞ
হইতে পাৰিবে ।

অনেক লোকেৰ অনুমান যে আসীয়ায়েদেৰ বুদ্ধি
ইয়ুৰোপীয়েৰদেৰ বুদ্ধিৰ মত নহে উন্নীমিত তাহাৰা
ইহাৰদেৰ মত নীতিজ্ঞ হইতে পাৰিবে না এ দুই
এক বাক্য হইতে উৎপন্ন । যে তাহাৰদেৰ দেশে
গুণীশীত কি আৰ কোন গুণ আছে যাহাতে
মনেৰ ক্ষমতা এব° বুদ্ধি হ্ৰাস হয় কিম্বা
তাহাৰদেৰ এই সুভাব যে মনেৰ পৰাক্ৰম অতিক্ষুদ্র
কি

কি সৃষ্টি কৰ্তৃ কৰণক এই মত জনিয়াছে যে
সে উত্তম সূত্ৰ ও ভোগ যাহা বুদ্ধিতে প্ৰাপ্ত হয়
তাঁহাৰ অযোগ্য । এ দুই বাক্যেৰ মৰ্য্যে এক
বাক্যেৰ মিথ্যাতা এব° অন্যেৰ অপকৃত্ততা প্ৰকাশ
কৰিতে যত্ন কৰি ।

যাঁহাৰা এ কথা কহেন তাঁহাৰা অন্য কথাৰ
মৰ্য্যে বনিয়াছেন যে গ্ৰীষ্মশীতেৰ এমত স্বভাব
যে তাঁহাতে মনেৰ যোগ্যতা হ্ৰাস হয় এব° সে
কাৰণ অন্তঃ কৰণেৰ বাগ ও হ্ৰাস হয় ।

ইহাৰ সত্য মিথ্যা বোধার্থে প্ৰথমে আমাৰদেৰ
বিচাৰ কৰিতে হবে মনে অনুভব কিমও হয় ।
তাঁহাৰ পৰ সে অনুভব গ্ৰীষ্মশীতে কৰণক
ন্যূনাধিক হয় কি না ।

যে এক মহাপুৰুষ জগত্বেৰ কৰ্ত্তা আছেন সে
 সহজ অনুভব । কিন্তু অন্য যত অনুভব পুত্ৰাক্ৰেৰ
 দ্বাৰা । যে মতে অনুভবেৰ বাঞ্ছন্য হয় এব°
 স্মৃতিতে থাকে এব° যুক্ত হয় সেই মত
 আমাৰদেৰ জ্ঞান এব° বৃদ্ধি এব° বিজ্ঞতা বৃদ্ধি
 হয় । যদি গুণীশ্বৰীতেৰ সে পৰাক্ৰম যাহা অনেক
 লোকে বলে তৰে অবশ্য যে ইন্দ্ৰিয় কৰণক
 বাহ্য বস্তুৰ সন্নিবৰ্ষ হয় এব° যাহাৰ দ্বাৰায়
 মনেৰ পুত্ৰাক্ৰপ্ৰাপ্ত হয় সে ইন্দ্ৰিয়েৰ গুণীশ্বৰীতেতে
 হ্ৰাস বৃদ্ধি হয় কিম্বা যে সামৰ্থ্য অনুভূতেৰ
 স্মৃতি এব° একত্ৰ কৰণ হয় সে সামৰ্থ্যৰ নাশ
 হয় । কিন্তু আমাৰা কি বুঝিতেপাৰি যে গুণীশ্বৰীতেৰ
 দ্বাৰাৰে কোন গুণ আছে যাহাতে এমত ফল
 হয়? আমাৰা কি আস্থা কৰিতে পাৰি যে কেবল
 গুণীশ্বৰীতেৰ দ্বাৰাৰে ইন্দ্ৰিয় ও স্মৃতি ও একত্ৰ
 কৰণেৰ ক্ষমতা নষ্ট হয়? । এক জ্ঞানবান বচনা
 কৰ্ত্তা

কর্তৃ। বনেন “মানুষেৰ গচনানুসাৰি যাহাতে অক্ষম
 হয় উদ্ভৃতিৰেক পুতি প্ৰাধান্যতা এবা শ্ৰেষ্ঠতা যাহা
 মানুষেৰা পাইতে পাৰে তাহা পোনেৰ সামৰ্থ্য
 আছে।”

যদি আমৰা এক বালককে শিক্ষা কৰাইতে
 চাহি সে পৃথক পৃথক জ্ঞান ও ভৱনেৰ যত
 কাৰণ ইয়ুৰোপে শিক্ষা কৰায় তৰে আমৰা কি
 প্ৰথমত জিজ্ঞাসা কৰিব তাহাৰ জন্ম ভূমি ?
 কিম্বা যদি জানিতে পাই যে তাহাৰ উৎপত্তি
 হিন্দুস্থানে তৰে তাহাৰ মনে বুদ্ধিৰ এক কিৰণ
 ক্ষেপণ কৰণে এবা আমাৰদেৰ ভৱনে তাহাৰ
 মন আকৰ্ষণে কি নিৰাশ হইব ? কোন সত্য
 বাক্য স্মৃতিৰেৰ সীমা পৰ্য্যন্ত কহিলে ও তাহাৰ
 দূৰ প্ৰমাণ দিনে এবা ক্ৰমে ক্ৰমে তাহাৰ
 হৃদয়ঙ্গম কৰিলে যদি তাহাৰ মন অনবিৰুদ্ধ না
 হয়

ইয় এব° তাহাৰ অনুকৰণ শুদ্ধ হয় তৰে
 তাহাৰ মনোভূমিৰ ৰাজ্য বড় পুৰল হইনে ও
 অবশ্য পৰাজিত হয় । “সুপ্ৰকাশিত সত্য বাক্য
 যদি এমন সৰ্ব্ৱ জয়ী হয় তৰে গ্ৰীষ্মশীত কিম্বা
 দুৰাচাৰ বিজয়ী নহে । ”

ইহা ব্যতিৰেক যদি গ্ৰীষ্মশীতেতে বৃদ্ধি হুঁস
 বৃদ্ধি হয় তৰে নিকটাবৰ্ত্তি দেশ নিবাসি লোক অত্যন্ত
 উন্নত হইত কিন্তু আমৰা দেখি যে তাহা নহে
 আতেনসীয়ে ও তৈবীয়ে অতি সান্নিধ্য তথাপি
 তাহাৰদেৰ স্বভাব এব° ৰীতি এব° গুণ এব°
 গতি অত্যন্ত ভিন্ন । ফ্ৰান্সেৰ মধ্য গাঙ্গুনাৰা
 অধিক ৰসিক কিন্তু পীৰিণী পৰ্বত পাৰ হইবামাত্র
 দেখিতে পাই পুগাচ ইন্দানীয়েৰদেৰ গম্ভীৰ স্বভাব ।
 এব° আৰ২ অনেক উদাহৰণ দিতে পাৰি যে মানুষেৰ
 বৃদ্ধিৰ বৈলক্ষণ গ্ৰীষ্মশীতেৰ ফল নহে কিন্তু
 দেশেৰ শাসনেৰ ফল ।

যে

যে গ্ৰীষ্মশীতৰ এমত পৰাক্ৰম মানুষেৰ মনেৰ
 উপৰ ইহা তাহাৰ বিপৰীত যাহা আমৰা পুত্ৰই
 দেখি। গ্ৰীণলগ্ন লোক অতি শীতৰ মৰ্য্যে থাকিয়া
 আপনাৰদেৰ বনমানুষতা ত্যাগ কৰিয়াছে। এব°
 আমাৰদেৰ অনেক স্থানেৰ লোক হইতে অধিক
 নীতিজ্ঞ। যে পূৰ্বে মূৰ্য্যতাতে মগ্ন এব° পাপে
 আচ্ছাদিত ছিল যাহাৰ অনুকৰণ দয়াতে কখন
 কোমল হইত না। এব° পশুবও ভজন জ্ঞানহীন
 ছিল সে মনে মনে কান্দিয়া পূৰ্ব্বে গতি ত্যাগ
 কৰিয়া অপৰ গতিতে প্ৰবৰ্ত্ত হইয়াছে এব°
 সল্লোক ও নম্ৰ ও দয়াশীল হইয়াছে এব° এই
 কামনা কৰে। যাহা এখন কহিয়াছি তাহা হইতে
 এ অনুমানৰ মিথ্যাৰে প্ৰমাণ আৰু কি অধিক
 হইতে পাৰিব।

সে আৰু এক অনুমান যে আসীয়েৰা

দুঃখভাবানুক্ৰমে

স্বস্বভাবানুক্ৰমে এমন নীতিজ্ঞ হইতে পাৰিবে না
 তাহাৰ অপ্ৰমাণ্য সাধনে অধিক যুক্তিৰ প্ৰয়োজন
 নহে । বুদ্ধি ও নীতিজ্ঞতা যেমন বাড়ে তেমন
 লোকেৰ সূখ বাড়ে ঈশ্বৰ আপনাৰ সৃষ্টিৰ সূখ
 দেখানেতে সন্তুষ্ট থাকেন । অতএব আমাৰ
 এ বাক্যেৰ প্ৰতিবাদী কহন ঈশ্বৰ কোন দেশেৰ
 সমুদায় লোকেৰ বুদ্ধি হ্ৰাস যাহাতে হয় এমত
 সৃষ্টি কৰিয়াছেন কেন ।

উপাখ্যানে পুত্ৰৰ প্ৰমাণ আছে যে বুদ্ধিৰ
 আগমন পূৰ্ব্বেদিক হইতে হইয়াছে এব° যে শিল্প
 বিদ্যা এব° আৰ আৰ জ্ঞানেৰ উদয় এব° শিক্ষা
 ছিল এ দেশে মিছৰ এব° ফিনিকিয়াৰ মধ্য প্ৰকাশ
 হওনেৰ বহুকাল পূৰ্বে । এক বুদ্ধিমান বচক বলে
 যে পূৰ্ব্বে কালে গ্ৰিক দেশেৰ মধ্য এক বৰ্ণ ছিল
 তাহাৰ নাম পেনাল্টিগ যাহাৰা উপদিষ্ট হইল
 পূৰ্ব

পূৰ্ব দেশ হইতে বিশেষত আসীয়া হইতে । এব°
বুদ্ধি এ স্থানে পুৰুষ। হইয়াছিল সে স্থানে পুচাৰ
হওনের অনেক কাল পূৰ্বে ।

কিন্তু কেহ জিজ্ঞাসা কৰিতে পাৰে যাবও
ইয়ুৰোপেৰ মধ্যে জ্ঞান অবিৰত হইয়াছে এব°
অন্বেষণেৰ ইচ্ছা যোগাইয়া দিয়াছে সমস্ত পুতি
বাসিন্দাদিগকে তাবও আসীয়াৰেৰা বুদ্ধিহীন এই
কেমন? ইহাৰ উত্তৰ এই দুই দেশেৰ শাস্ত্ৰে
একত্ৰ দৃষ্টি কৰিলে জানিতে পাৰিব । সমস্ত লোকেৰ
সহিত শত্ৰুতা কৰণ মহম্মদেৰ শাস্ত্ৰে পুৰান
লক্ষণ । অহঙ্কাৰ ও দ্বেষ ও আৰ আৰ লোকেৰ
সহবাস এব° মনুষ্যতা কাৰ্য্য অনশত।
ত্যাগ এসমস্ত নিঃস্বৰে তাহাৰ কৃত শাস্ত্ৰেৰ বাৰা
হইতে । তাহাতে শিক্ষা কৰায় যে সমস্ত লোক
তাহাৰদেৰ শত্ৰু তাহাৰা পাইযম্বৰেৰ ক্ষমতা অপন্ন
কৰে

কৰে ও তাহাৰদেৰ সহিত বান্ধবতা কেবল পাপ নহে
 কিন্তু তাহাৰদিগকে সন্মান কৰণ প্ৰকৃত ক্ৰিয়া ।
 মহম্মদেৰ আড্ডাবহ লোক আৰ২ লোকেৰদিগকে
 কেবল তাহাৰদেৰ শাস্ত্ৰ পৰিগ্ৰহ কৰাইতে চাহে এব°
 যে অনুকাৰে আপনাৰা মজিয়াছে সে অনুকাৰে
 মজাইতে চাহে সকলকে যাহাৰা তাহাৰদেৰ কৰতল ।
 এক জন সুৰচক যে পূৰ্ব দেশেৰ বিদ্যা বড় জ্ঞাত
 হইয়াছে তিনি বচিয়াছেন যে তাহাৰা জ্ঞান কেবল
 ত্যাগ কৰে না কিন্তু ঘৃণা কৰে । ইহাৰ সামগ্ৰী
 কেবল লোপ কৰায় না কিন্তু তাহা পাইবাৰ এব°
 আচৰণ কৰিবাৰ ইচ্ছা নিবিয়া গিয়াছে । এখন সে
 সূদৃষ্টি ছাড়িয়া সূদৃষ্টিতে মনোযোগ কৰি ।
 খ্ৰীষ্টিয়ান বৰ্গেৰদেৰ মধ্যে যদি কোন সূক্ষ্ম
 প্ৰধান হয় তবে তাহা সে জ্ঞান ও বিদ্যা প্ৰাপ্তিৰ
 ইচ্ছা যাহা সে দেশে সৰ্বত্ৰ ব্যাপে । অনুব ও বুদ্ধি
 ও ধৰ্ম্ম এ তিনি বৰ্গেৰ যত বিদ্যা সে সকল
 বিচাৰ

বিচাৰ কৰিয়া মনে সুপ্ৰকাশ হয়। এওঁ যে শিৱ
 ধৰ্ম্ম মনুষ্যেৰ বড় হিত তাহা ও জানা গেল।
 বুদ্ধিৰ শিখা। একবাৰ প্ৰকৃতিত হইলে সমস্ত
 লোক যাহাৰা খ্ৰীষ্টিয়ান ধৰ্ম্ম আছে তাহাৰা
 সে দীপ্তিতে দেদীপ্যমান হইয়াছে কিন্তু যে দেশে
 মহম্মদেৰ ধৰ্ম্ম আছে সে দেশে সৰ্ব বিদ্যা ও
 নিবৰ্ত্ত হইয়াছে। অতএব বুদ্ধি পূৰ্ব্বে দেশীয়েৰদেৰ
 বুদ্ধি হ্ৰাসেৰ এহেতু। এওঁ খ্ৰীষ্টিয়ান ধৰ্ম্ম-ৰূপ
 সূৰ্য্য বিনা কেহ এ অজ্ঞান দৃষ্টি নষ্ট কৰিতে
 পাৰিবেনা।

যাহাৰা হিন্দু লোকেৰদেৰ গুণ্য পড়িয়াছে
 তাহাৰা হিন্দু লোকেৰদেৰ যেকুপ ব্যাখ্যা কৰে
 তাহা গুণ্য হইতে অধিক। তথাপি “ তাহাৰা নিতান্ত
 উপদ্রমতি এওঁ বুদ্ধিমান ”। তাহাৰদেৰ কবিতায়
 অত্যন্ত অসম্ভব কথা কিন্তু অনঙ্কীৰাদি ৰচনা ভান

ও সে লাটিন কয়েক কাব্যৰ তুল্য মানিতে হইবে
মাহা আমৰা এত ব্যাখ্যা কৰি ।

যদি এই মত ক্ষমতা তাহাৰদেৰ পূৰ্ব্বে কালে ছিন
তবে আমৰা বুঝি যে তাহাৰা অধিক জ্ঞানবান
হইতে পাৰিবে । আমৰা ও ইহাৰ অপেক্ষিত বটে যে
তাহাৰা কোন কালে হবে সন্তুতি ইয়ুৰোপীয়েৰদেৰ
সমান বণ ও কৰ্ত্ত্ব ও শিল্প কৰ্ম্ম ও ব্যবস্হতা
দেওনেতে.

TRANSLATION OF THE FOREGOING THESIS.

POSITION.—THE ASIATICKS ARE CAPABLE OF AS HIGH A DEGREE OF CIVILIZATION AS THE EUROPEANS.

THE hypothesis advanced by many, that an equal degree of knowledge, and consequently of civilization, with Europeans, is not to be attained by Asiaticks, must rest on one or other of the following positions; either, that there is some peculiar quality in their climate, or other physical cause, which has a tendency to debilitate and repress the mind in its active exertions, and intellectual exercise; or, that their powers are by nature limited, and that they were framed by their Creator unqualified for the attainment of that superior pleasure, and those dignified enjoyments, which a proper and well directed use of the understanding is calculated to promote. The fallacy of the one, and the implied injustice in the other, we shall now endeavour to expose.

AMONG

AMONG other causes, that of climate, in particular, has been alledged by the favourers of this system, to exert so powerful an influence, as to have rendered the faculties of the mind, (and therefore, as being in some measure connected with them, the feelings of the heart,) obedient to its controul.

IN order to investigate the truth or error inherent in this position, we must first enquire by what means the mind acquires its ideas, and then observe how far these are subject to the influences of that constitution of heat and cold denominated climate.

THOUGH there be one idea which appears to be innate, and which constitutes the great and distinguishing property of man, the idea of an Almighty Governor of the world; yet all others derive their existence wholly from external impressions; as these become more numerous, are stored by memory, and combined by association, so our knowledge, our wisdom, and our
experience

experience are proportionally increased. Now, it is evident, that if climate does in reality possess that power which has been here ascribed to it, it must, of necessity, either affect, in some mode or other, the senses by which these external impressions are received, and which form their channels of communication to the mind; or, it must destroy the memory which retains, and the association which combines them. But is it conceivable that there can be any thing in the nature of heat or cold, of those degrees of them I mean which are usually felt in climates, that would lead us to expect such important effects? That would induce us to believe that simply by their operation the senses would be affected, the memory destroyed, or the faculty of association weakened? "Every perfection, or excellence," says an ingenious writer, that human beings are competent to receive, human beings (except in cases that are palpably excluded by the peculiar structure of frame,) are competent to attain."

IF we be desired to educate a child in the various branches of that knowledge, and the great principles of that religion, in which the natives of England are instructed; should we be first solicitous to enquire of what climate he was a native? Or, finding him to have been born in Hindoostan, should we therefore give up every hope of darting a ray of knowledge into his mind, or of converting him to the faith which we profess? Let truth be once proposed to him, transparently as the nature of the subject will admit, let it be presented to him with the evidence that belongs to it, and familiarized by just degrees to his apprehension; and, provided his inclinations be unbiassed, and his heart be good, it will ultimately subdue the most obstinate prepossessions. "If truth, when properly displayed, be thus omnipotent, then neither climate, nor luxury, are invincible obstacles."

MOREOVER, if this assumption were true, we should expect to find nations residing contiguously to each other, greatly assimilated in all the
most

most essential points of character. But is it not notorious that the contrary proves to be the case? Do we not find that the Athenians and Thebans, though but at a short distance from each other, were totally different in their temper, habits, character, and manners? The Gascons are the gayest and most lively people in France; yet, pass the Pyrenees, and you find the serious and saturnine deportment of the solemn Spaniard. Many other examples might be adduced to prove, that it is government, and not climate, which forms the discriminative features of national character.

It is, besides, contrary to experience, to allow climate to possess such an authoritative influence over the human mind. Have we not seen a nation*, in spite of all "the rage and rigour of a polar sky," abandoning their savage dress, and rising into a state of civilization, superior, if virtue be a proof of it, to many parts of our own country? He, who was formerly sunk in ignorance, and overwhelmed with vice; whose heart was

steeled

* The Greenlanders.

steeled against the common feelings of humanity, and who in point of religious knowledge, was little better than the beasts that perish, now has

“ wept a silent flood, revers’d his ways,
Is sober, meek, benevolent, and prays.”

COWPER.

There cannot be a stronger proof of the fallacy of this hypothesis, than the well attested fact of the civilizing influence of the Christian religion, at some period or other, in every latitude and climate of the known world.

WITH regard to the other position, that the Asiatics are by nature incapacitated for such an attainment, it is enough to observe, that it wars with all our ideas respecting the moral attributes of the Deity. That HE, who delights in the happiness of his creatures, should so limit the powers of a whole people, as to debar them the acquisition of a pleasure, which becomes greater, in proportion as the intellect becomes more enlarged, and civilization more extended, involves a contradiction, which it becomes those who use the argument, to reconcile.

BUT

BUT we have every proof which history can afford, that knowledge was derived to us from the East; and that arts and letters took their rise, and were cultivated in these parts long before they were practised in Egypt and Phœnicia. A learned writer mentions it as an undeniable fact, that Greece was inhabited in very ancient times by a race of people, (the Pelasgi) who were enlightened from the East; and that philosophy had flourished here, long before it had even made its appearance there. But, it may be asked, why then of later years has Asia been so barren of improvement, and void of intellectual cultivation, while, in Europe, the progress of knowledge has been constant, and the spirit of enquiry been communicated to surrounding nations? Of this, a comparison between the two religions which prevail in each, will give the only adequate solution. Enmity to the rest of mankind constitutes the distinguishing spirit of the Mohammudan religion. Pride, jealousy, exclusion from all society with other men, and all participation in the common offices of humanity, naturally
flow

flow from the rules which it prescribes, and which teach them to account all who deny their prophet's power, as enemies, whom, it were not only impious to unite with in friendship, but even meritorious to destroy. To disseminate their religious principles, and propagate their faith, and thus to envelope with an equal darkness those whom they involved in the progress of their power, has been the only object, which the followers of the Impostor of Arabia have thought worthy their activity, or demanding their support. "Knowledge," says a writer, well versed in Oriental literature, "is not only neglected, but despised: not only the materials of it are banished, but the very desire of recovering and applying them is totally extinguished."

LET us now turn our eye from this disgusting picture, to contemplate its bright reverse. If there be one more distinguishing feature among Christian nations than another, it is the intelligence and spirit of enquiry which pervaded

vaded them all. Every thing that relates to the animal, intellectual, and moral worlds have there been sifted and explored; and arts, the most useful to mankind, have been discovered. The flame of science, once kindled, has been communicated to every description of men among whom Christianity has been known, and every succeeding age has added something to the limits of the former; while " throughout every country where Mohummudanism is professed, the same deep pause has been made in philosophy." This appears the only way in which we can account for the decline of Eastern knowledge, and it is only from the Sun of Christianity, that we can look for the dissipation of this awful gloom.

THOUGH, it is probable, that they who have investigated the literature of the Hindoos, have allowed themselves to have been hurried into conclusions regarding their ability, which the real merit of their writings do not seem to justify, yet they have " doubtless great claims to
the

the praise of a fertile and inventive genius.³ And though their poems possess little to recommend them on the ground of truth, they are not destitute of the embellishments of fancy, or the beauties of imagination ; and may justly rank in our estimation, with some of those inferior Latin poets, which we think worthy of some celebrity.

If, then, such appear to have been once the powers, and attainments of the Hindoos, we have every reason to pronounce them capable of rising to yet higher degrees of knowledge ; and to expect, that under the mild and favorable influence of British government and laws, they will rival, at some future period, in arts and government, in arms and legislation, the genius and excellence of modern Europe.

THE S I S

PRONOUNCED AT THE DISPUTATION IN

THE HINDOOSTANEE LANGUAGE ON

THE SIXTH OF FEBRUARY, 1802.

BY

MR. W. B. BAYLEY.

THESES

PROBANCED AT THE DISPUTATION IN

THE HINDOOSTANEE LANGUAGE ON

THE SIXTH OF FEBRUARY, 1802.

BY

MR. W. B. BAYLEY.

दात्रा ॥

हिंदूस्तान में कात्रत्राई के लीऐ हिंदी
लवान और लवानों से लीआदः दत्र
कात्रहै

हिंदूस्तानी लवान कि जिसका क्रि
मेने दात्रे में है उसको हिंदी - उत्रदू
और नेलः भी कहते हैं और यह
मुत्रकुव अत्रवी और फात्रसी ओ संस्कृत
या भाषा से है और यह पिछली
अगले लमाने में तमाम हिंद में
त्राऐज थी

अत्रव

अरब के सौदागनों की आमद और
 तफ़ से और मुसलमानों की अकसर
 यूनिश और हुकूमति के आमीके वाइस
 अलफ़ाज़ि अरबी और फ़ारसी उसी
 पुत्रानी बोली में बहुत मिलगए और
 ऐक ज़बान नई बन गई जैसे कि
 बुनयादि क़दीम पत्र तामीनि नौहोत्रे
 ग़रज़ तफ़ः तफ़ः इस ज़बानि जदीद
 ने यह सूत्र और नौनक़ पकड़ी
 और दिहली के अहलि दरवान ने
 याहा कि यिही बोली हमारे उन कामों
 में जो ज़बान से तज़ल्लुक़ नव्यते हैं
 बसीलः हो तब यह बतदोज़ हन
 तनफ़ फैली युनायि नतीजः इसका यह
 हुआ कि हन ऐक मुसलमानी दरवान
 छोटे और बड़े में भी ऐक मुहत्तमे
 यह नई ज़बान जानी हुई

आबिन,

आखिरतुल अमन यहि वाली हिंदुस्तान
 सबको अलीक और प्यारी हुई ओ
 अकसर मुतवज्जिनों ने इसी मुनक़ुव
 बनान पत्र नागिव होकर इसको
 अलक कीआ कि अपने ऐसे मुत्तामलात
 जिनका इस्तिहकाम मौकूफ तहनीन
 पत्र नहो उनमें इसी से कलाम
 करने

जो इस्लामत मुसलमानों का हिंदूओं
 के साथ कई सबब और ब्रजह से
 कबही कसरत से हुआ और कबही
 क्रिस्तन से - पर इसी वास्ते हिंदी
 बनानमें अजनबी अलफाजों की आमे
 लिश कबही कसीन कबही कलील
 हुई

यिह इस्लामत बनान का तीन ब्रजह
 से वाहन नहीं याने मुहाराबरे कदीम
 या

या दिहाती - अमुमी या शहरी -
 दनवानी या इल्मी - जो कोई याहे
 इन तीनों का इमतियाज़ बख़ूबी करने
 कि हन ऐक का मक़ाम जुदा जुदा
 और फ़ाऐदः हिंदूस्तान की हन ऐक
 कौम ओ क़वाइल में अलाहिदः
 अलाहिदः

पैहले मुह़ाबरे में अजनबी अलफ़ाज़
 कम दख़ील हुए हैं इसी व़ास्ते व़ुह
 अपनी जगह कीदेसी भाषा से अकसर
 लीआदः निसवत बख़ता है और सदूने
 में तख़मीनन् अजलाऐ मख़लूती जुज़ि
 असली के मुतसारी हैं तीसरे में अरबी
 और फ़ारसी अलफ़ाज़ की लीआदती
 कमाल है

इस ब़वान के ग़लबे में ज़ुफ़ बाज़े
 बाज़े मुल्कों में कितने आनिज़ों से जो पड़ा

हे सो उनकी तफसील जत्रूत नहीं क्यूं
कत कि ये हत ऐक साहिवि गौत पत
व्युद बल्युद नोशन है

लेकिन इस इकतान से मेरा दावा
कुछ जईफ नहीं हो जाता क्यूं कि
अगतयि हिंदूस्तान की सनलमीन पत
कई ऐक सनकान और सूवे के लोग
अपनी अपनी देसी भाषा बोलते है
तोभी मैं मुसिर हूं कि उनमें सेया
कोई ऐक अजनबी वाली में से जो अब
हिंदूस्तानमें मुनवज है वनावत
हिंदूस्तानी जवान के उमूमन् कोई
मुफ्रीद नहीं

ओ यह बात साहिवि फिक्र पत अयां
है कि किसी मुल्क वसी में अगतयिवहत
देसी भाषा बलिक बाज़ी जवाने मुव्तलफ
भी बोलने में आती है तो भी दरबारी
और

और दावुस्सलतनत की ज़वान ला
कलाम फ़ाइदे में औत्रोंपर तनजीह
नव्यती है औ इसी सबब से ब्रह्म सब
कोई का मुतबत्तिन का अजनबी
पैहले इसी को मुकद्दम जानकर
इसत्यामाल में लाते हैं

अब याहता हूँ कि ऐसी कई दलीलें
नक़ल करूँ कि मेरे दावे की इस बात
का मूजिव हों

हिंदूस्तान की तमाम सत्रज्मीन में
कम कोई मुसलमान नज़र आवेगा
जो हिंदूस्तानी ज़वान समझता या
बोलता नहोगा

हिंदू भी जो क़दरे इमतिषाज़ नव्यता
हो यामुसलमानों से या अंगरेज़ी
क्रौम से जिसको कुछ ऐलाक़ है थोड़ी
बहुत हसबिहाल अपने नहीं हो सकता
कि न जाने अकसर

अकसर अजनबी कौमोने कि वूओद
 वाश अपनी हिंदूस्तानमें की है इसी
 ब्रवान को ब्रसीलः गुफ़ ओगू का
 इसीआन करते हैं युनायि हम लोग
 ओ पुर्तकेल ओ ब्रलंदेक ओ फ़नानसीस
 ओ दीनामान ओ ज़नव ओ तुर्क ओ
 यूनानी ओ इरमनी ओ गुनजी ओ पानस
 ओ मुग़ल ओ यीनी ओ ग़ैने इस बात
 के शाहिदि बिंदः हैं

हिंदूस्तान के अकसर लश्करो में
 यही ब्रवान ज़राव ओ सुबाल का
 ब्रसीलः पड़ती है अगनयि हन ऐक
 आदमी उन्हमें अपने अपने देस की
 बोली जानता है

सेतबंघ के क़रीब से काबूल तक ऐक
 मुल्क कि जिसकी लंबाई हज़ार कोस
 कम ओ वेश और चौड़ाई सात सै
 कोस

कोस तल्लमीनन्हे - वड़ी गंगा के इस
 तत्रफ उसमें जिन बस्तीओं ओ शहरों
 पत्र मुसलमानों का तसर्तुफ ओ
 आमेकिश हई उन्हीं में ऐसे आदमी
 कम पाए जाएंगे जो हिंदूस्तानी लवान
 वक्तदत्र जत्रूत के नजाने होंगे। किता
 नज़र इस से कि गंगा के उस पान
 भी अकसर जगहों में मशहूर ओ
 मुतसज है

जो हर किसी क्रोम के तसूमात ओत
 यलन ओत तत्रात्रीय कादतयाफ
 कतना उनकी लवान की शिनासाई
 पत्र वेशतत्र मोकूफ है पस ओत मुतको
 कीनिसवत वसवव मुल्ललिफ होने
 दीन ओ फिक्कह ओ तसूम ओत
 आदत के हिंदूस्तान में यह शिनासाई
 (व्यूसन) लीआदः जत्रूत है

जव

जब तलक किसी मुल्क के साहिब
तसल्लुत और हाकिम अपनी नैयत
की क़वान से त़ाक़िफ़ नहों ज़ल्म और
फ़साद क़वाह मक़वाह अंजाम होगा

अगरयि किसू ऐक जानी क़वान में
इल्मी किताबों की क़िस्त हो तो हो
लेकिन वही क़वान उमूराति मुल्की
तजानती लश्करी और अदालती
के बसीले के त़ास्ते सब क़वानों से उस
दयात में मुफ़ीद और मुनासिव है

अब यह बात कहनी ज़रूर हुई कि
हनेक़ पांय यात्र सही नहीं गुज़नी
कि फ़िक़ह फ़नाइज़ और क़ाएदः
क़ज़ानीन और तमाम इल्म अजनबी
क़वान से हमारे मुल्क में सीव्या और
लिव्या जाताथा इस पर भी अंगरेज़ी
क़वान उस क़वान पर शालिव यली

आई

आईऔन यह भी दलीलि । कबरी है
कि ब्रह्म का नोल मर्तः काविल इसलाह
औन तहसील के था

अगरयि साहिवि मुहावरः हिंदूस्तानी
लवान के यह फलन नहीं करते कि
इस में बहुत नस्रकी कितारें या तसा
नीफि इत्मी हैं परकितने ऐक किस्से
लूव ओ गल्ले मरगुव ओ गैने
नज्म में मौजूद हैं । दरकिनान यह
कि मुआमलतिमहाजनी ओ लश्करी
ओ मुहिम्माति मुल्की ओ गैने कि
तल्लुक नलिश्तल्लुद से नव्यते हैं उन्हीं
में भील्व । निहिंदी जानी है

औन यह बात किसूपन छिपी
नहीं कि यहां के दानिशमंदों की
तालीम औन मुवाहसः ओ मुनाज़रे
इत्मी इसी लवान में होता है औन जो
कोइ

कोई या हे कि कुछ तसनीफ करने या और
 किसू से कुछ मतलब लिखवाए इसी
 में खेआल करना और इसी में मानी
 समझाता

एक फाएदः यह भी है कि अकसर
 और ख़वानों का इक़साब इसकी ख़ूब
 शिनासाई से आसान होता ओ सिर्फ़
 यिही ख़वान बसीलः है कि जिससे
 क़ानून बाक़ई बेइनसाफ़ी ओ तग़ल्लुब
 त्रैयत से दूर हो जावे

जिन मुक़द्दिमों का ज़िक्र हुआ अग़र
 उनकी बिना नास्ती पर फ़िलवाक़ः
 काइम है तो मैं हैरान हूँ कि उन्हे
 के नतीजे के बातिल करने पर ब्रह्म
 कौनसी दलीलें हांगी जो कोई लावेगा
 और ब्रह्म नतीजः लाक़लाम यिही है
 कि सौ दाग़र - मुसाफ़िर - मुल्की ओ
 लसकर

लश्करी उहदेदान - हकीम ओ तबीब
 हासिलि कलाम हनऐक तनह के आदमी
 ओं को जो सरोकार छोटे वड़े मुआमलों
 से हिंदुस्तान में नजते हों हिंदुस्तानी
 बोली उमूमन् और बोलीओं से बड़ी आदः
 तन दरकार ओ मुफ़ीद है और इसी
 सबब से लाज़िम है कि सब ज़मानों
 की निसबत क़दर ओ तनजीह नब्बे

TRANSLATION OF THE FOREGOING THESIS.

POSITION.—THE HINDOOSTANEE IS THE
 MOST GENERALLY USEFUL LANGUAGE
 IN INDIA.

THE language which in my proposition I
 have specified by the name of Hindoo-
 stanee, is also frequently denominated Hindee,
 Oordoo,

Oordoo, and Rekhtu. It is compounded of the Arabic, Persian and Sunskrit, or B,hak,ha, which last appears to have been in former ages the current language of Hindoostan.

Owing in some measure to the intercourse of the merchants of Arabia with this country, but more particularly to the frequent invasions of *it by* the Moosulmans, and their ultimate settlement in it, a considerable number of Arabic and Persian words became engrafted on the original language of the natives, and out of this mixture arose a new language, the Hindoostanee, like a modern superstructure on an ancient foundation.

By degrees it assumed its present appearance and estimation; and the court of Dihlee made choice of it, as the medium in all affairs depending on colloquial intercourse. Hence its influence gradually spread abroad so widely, that it became universally used in the courts of the Moosulman princes. Many of the native inhabitants

habitants also grew familiarized to it, and used it in all concerns, the validity of which did not depend upon written documents.

As the intercourse and communication of the Moosulmans with the natives of India was greater or less, according to certain circumstances and situations, the Hindoostanee naturally varied considerably, with respect to the prevalence of one or other of the languages composing it. This circumstance will sanction a division of it into three distinct dialects, namely: the pristine, or country; the middle; or familiar; and the learned, or court dialect; each of which are respectively useful in different districts, situations and families.

IN the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of the country.

IN the second, or familiar dialect, the number
of

of foreign words bears nearly an equal proportion to the original ones.

IN the third, or court dialect, Arabic and Persian words are by far the most numerous.

It is unnecessary for me to explain the various moral and physical causes, which have rendered the Hindoostanee less prevalent in some parts of India than in others, since they must be evident to every reflecting mind. This circumstance, however, by no means invalidates my proposition; for although I can grant that particular dialects are spoken by the inhabitants of several districts and provinces of India, yet I assert, that no one of them, taken individually is so generally useful and necessary as the Hindoostanee. Nor will my assertion appear too bold when it be considered that however extensive a country may be, and how numerous soever the dialects spoken in it, still the language of its court and metropolis will always be most generally known

known and understood, and must of consequence be that most worthy of attention and cultivation by foreigners.

I SHALL now advert to a few arguments, which I trust will be convincing and satisfactory proofs of the truth of my proposition.

IN the whole of the vast country of Hindoostan, scarce any Moosulman will be found, who does not understand and speak the Hindoostanee.

EVERY Hindoo also, of any distinction, or who has the least connection either with the Moosulman or the British government, is, according to his situation, acquainted, more or less, with this language.

IT is moreover the general medium by which many persons of various foreign nations settled in Hindoostan, communicate their wants and ideas to each other. Of the truth of this indeed

indeed we ourselves are an evidence, as are the Portuguese, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Mo-ghuls, and Chinese.

IN almost all the armies of India this appears to be the universally used language; even though many of the individuals composing them, be better acquainted with the dialects peculiar to their respective districts.

NEARLY from Cape Comorin to Kabool, a country about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in the Hindoostanee: and in many places beyond the Ganges, this language is current and familiar.

AN accurate knowledge of the customs, and manners, of a nation, depends principally on an acquaintance

acquaintance with its colloquial language; and in no country perhaps, is this knowledge more essential or a more desirable object of attainment than in Hindoostan, the inhabitants of which differ so widely in religion, laws, customs and prejudices.

WHEN the conquerors and rulers of a country are unacquainted with the current speech of their subjects, the natural consequences must evidently be injustice on the one part, and disaffection on the other.

ALTHOUGH in the popular language of any country, there may be a deficiency of books of science, still that language is the most proper and necessary for conducting the affairs of civil government and commerce, of military, as well as judicial concerns. I may here observe, that many centuries have not elapsed since the learning, laws, and religion of our own country were preserved and studied in a foreign language; that language however has been superseded by
the

the English, a sufficient proof that the current language of the country was deemed most worthy of cultivation and study.

ALTHOUGH the Hindoostanee language does not boast of very many prose compositions, or works of science, yet how many elegant tales and beautiful poems have been composed in it! How universally are commercial and military concerns, and even political correspondence of the highest consequence, connected with it and carried on in it! And in this place, I may observe, that the instructions of the learned natives, and all their disputations and arguments on subjects of literature, are conducted in it; and that in every case, where a native of this country wishes either to compose or to dictate any thing to be written, he constantly arranges his ideas, and explains his meaning, in the Hindoostanee.

LASTLY, a correct and general knowledge of this language greatly facilitates the acquisition of many others, and is the only mean by which we
can

can effectually prevent injustice and imposition.

If the assertions which I have here made be founded on truth, what argument can be brought to invalidate my proposition? The conclusion from the premises is this, that to the merchant, the traveller, the civil and military officer, the philosopher and physician; in short, to every one who carries on concerns of any moment in India, the Hindoostanee language is more generally necessary and advantageous than any other; and on this account, it ought to be the most cultivated and esteemed.



JUNE 1802.

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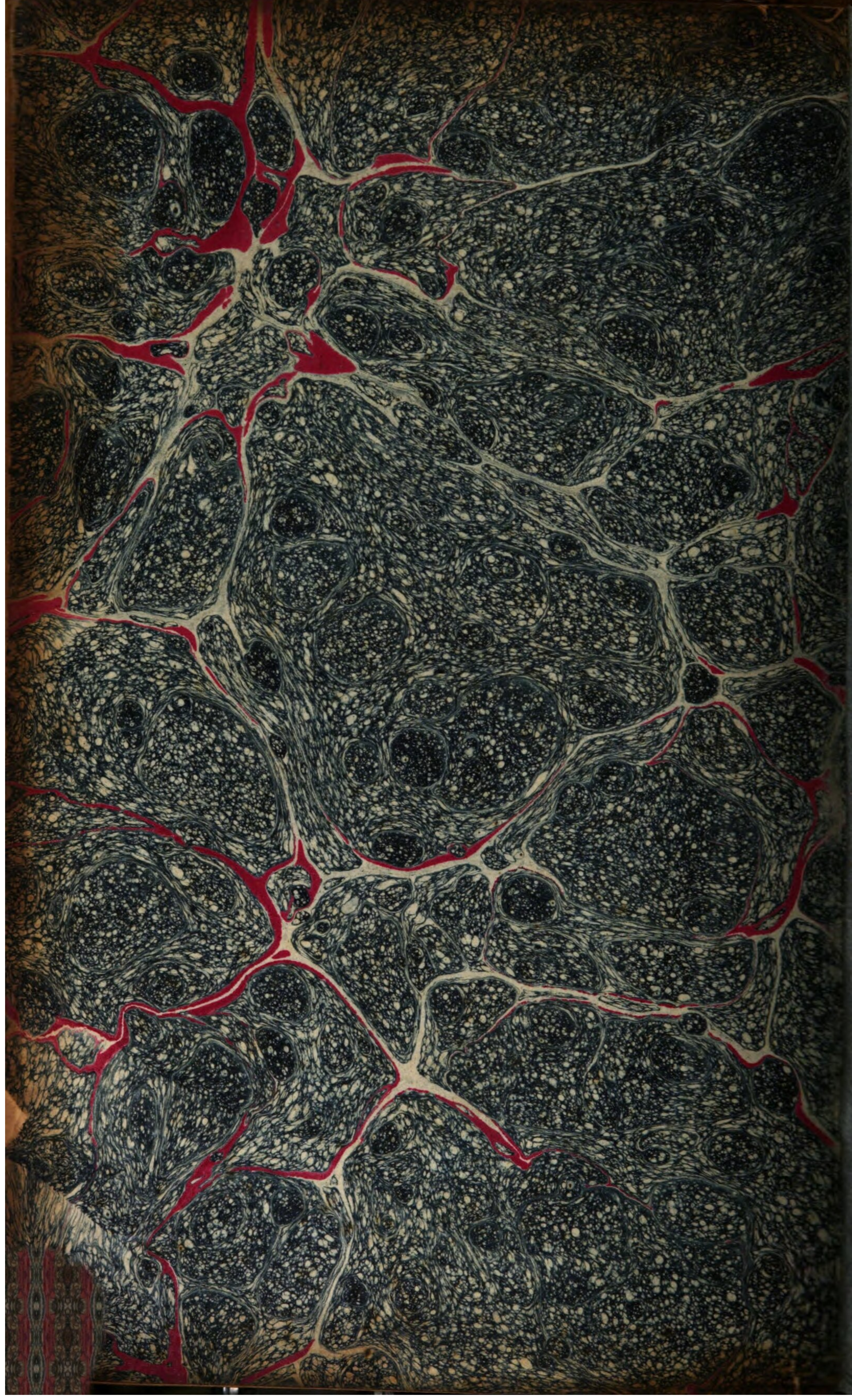
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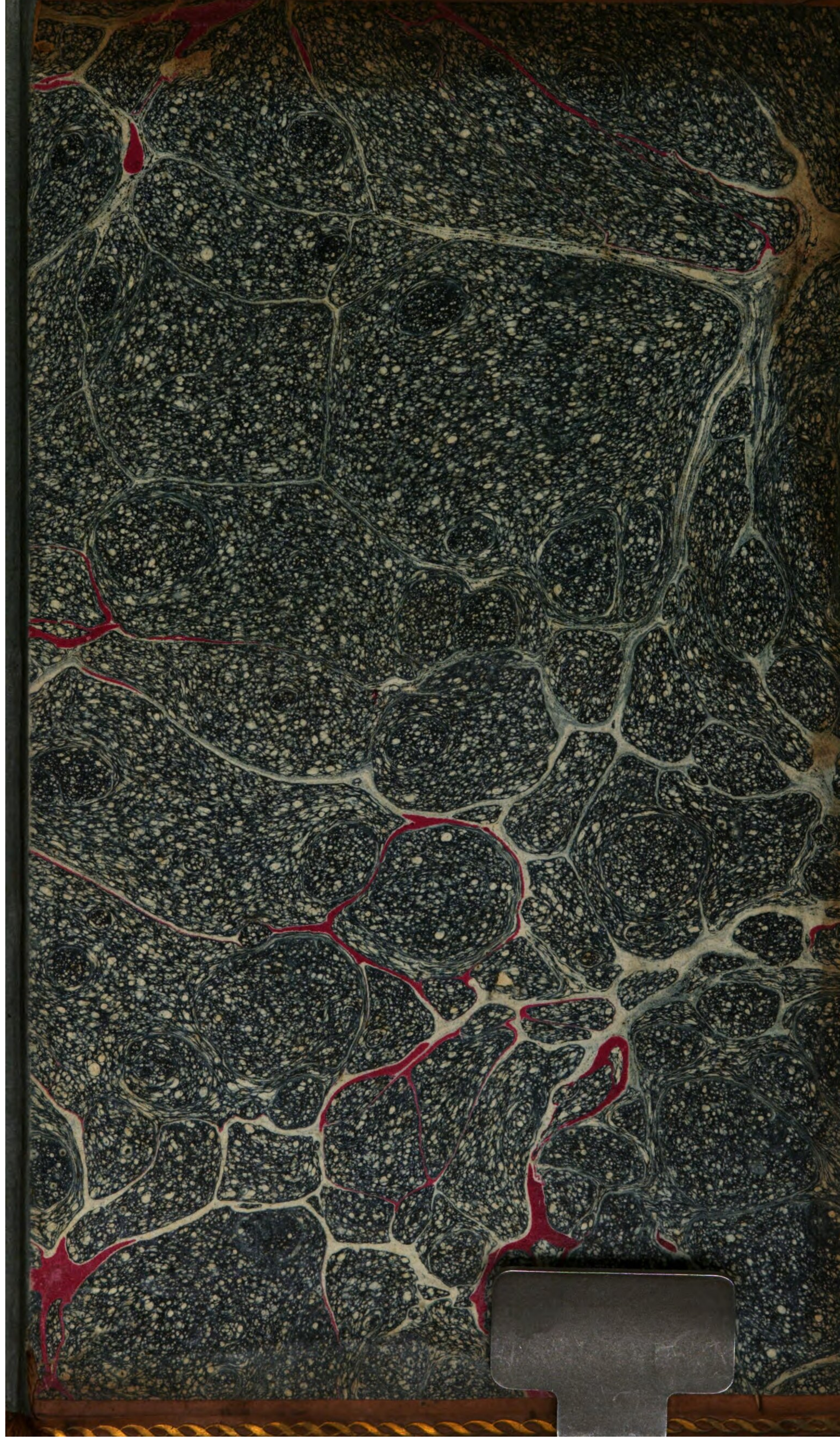
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